



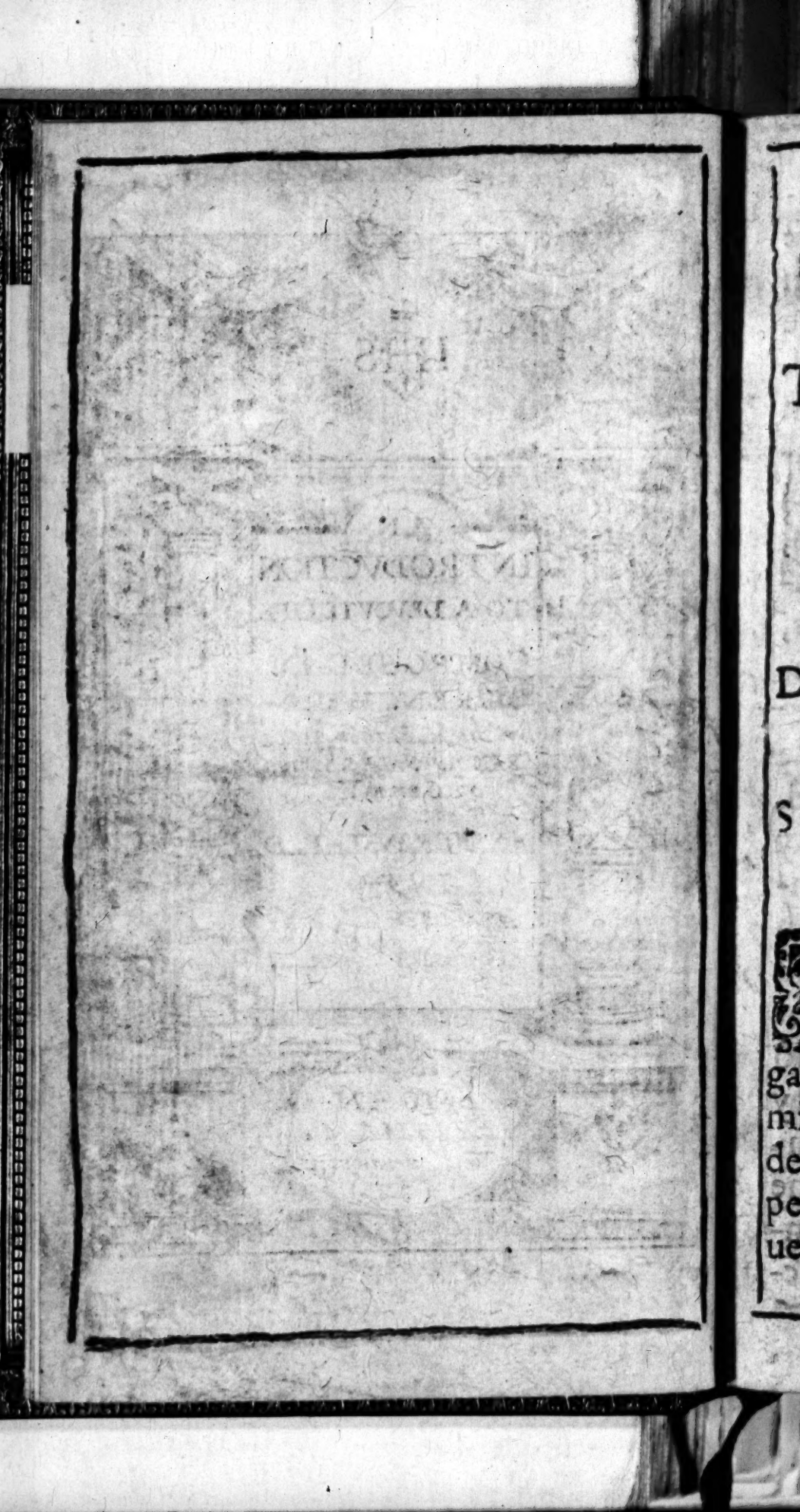
AN
INTRODVCTION
TO A DEVOTTE LIFE
COMPOSED IN
FRENCH

By the R. Father in God
FRANCIS SALES, Bishop
of Geneva.

AND TRANSLATED
INTO
ENGLISH, By J. Y.
The 2. Edition.

By JOHN.
HEIGHAM.

With Permission
1672.





TO THE RIGHT
VIRTVOVS GENTLE-
WOMAN, MISTRIS.

ANNE ROPER,
DAUGHTER TO THE
RIGHT WORSHIPFULL,
SIR WILLIAM ROPER,
OF WELL-HALL IN ELTHAM.

THis excellent summarie of
spirituall life (*Right Wor-
shipful & trulie Religious*) hath
gained so great credit with all deuout
minde, for the exceeding profit and
delight which they haue found by
perusing it, that no booke whatsoe-
uer hath been in so short a time, so
often,

often, and in so manie places reprinted; none by so manie men, and those of so great iudgement, and in such varietie of bookes treating of the same subiect, so much commended. Little indeed it is in quantitie, but in substance, and effect (as I may say) infinite, like the philosophers stone, which being but small in bignes, and not verie beautifull in shew, containeth in it the seedes of all metalls, and with the onely touche, changeth baser metalls into the Soueraignest of all, which is gould, the sole gouernour now, of this iron world. For euen so truly not onely in my iudgement (which in these heauenlie matters reacheth but low) but in the iudgement of great diuines, and verie holy men, there hath not come out any abridgement of deuotiō like to this, containing so copiously in few leaues, so plainly in sweet language, so profitablie and aptlie for the practise of all men, the rules and instruc-

DEDICATORIE. 5

struction of spirituall perfection, nor so pregnant in efficacie, to conuert the iron affection of our soules, into the golden virtue of charitie, and true deuotion, the queene of virtues, that enamoureth God himselfe with her heauenlie beantie. This made me desirous to peruse it carefully, for the bettering of my owne soule; and to translate it painfully, for the benefit of manie soules in our poore distressed cuntry, which more then any other cuntry, standeth in need of such good bookes, for counter-poisons against so manie venemous writings, as worldly and fantastick heads do daylie publishe. This also made me so bould, as to dedicate the booke, and my labour, taken in translating of it, vnto your good selfe: as a treatise likely to be most pleasing to that excellent disposition which inclineth your mind to all holie and virtuous exercises: and an argument almost proper and

peculiar, to the feruent zeale of Gods glorie, descending vnto you, and all your worthy familie by inheritance, and naturall affection receaued from your glorious progenitour, that excellent true states man, and learned counsellour, Englands honour, faithes zealous champion, and Christs constant martyr, SIR THOMAS MOORE, your great grand-father. His admirable virtues may easilie perswade any man, that you neither would, nor could degenerate from so liuelie a paterne: and your deuout and virtuous life, doth as easily proue you to be descended from that faire roote, by so goodly braunches as as your worshipfull father and grand-father; of whome as you haue taken the worthines of your bloud, so haue you learned their pietie and godlines, which maketh you delight in nothing so much, as in the practize of deuotion and Christian perfection. This I say, makes me so hardie as

to

DEDICATORIE.

7

to desire you to accept of this my labour, and not onely to patronize it with your title, as a thing vowed to your seruice: but also at your best leasure to read it, and practise it; that so I may be, not onely repayed by your courteous acceptance of my good will, but likewise be partaker of those spirituall ioyes and increase of pietie, which I doubt not but you will reape out of this fertil field of deuotion: which is the principal fruit that in this my poore labour, I desire to haue, generally in all deuout foules that shall read this booke, and more particularly in yours; to whome I dedicate it, and my selfe, to remaine allwayes.

*Your seruant in our
Lord and Sauiour
Christ IESV, I. T.*

A 4

A DE-



A DEDICATORY
PRAYER OF THE
Authour.

O Sweet IESV, my Lord,
my Saviour, and my God:
behold heere prostrate be-
fore thy diuine maiestie, I
entitle and consecrate this writing
vnto thy glorie; giue spirit and life
vnto these lines by thy heauenlie
blessing, that those soules for whom
I wrote them, may in reading these
words, receaue the sacred inspira-
tions, which I wishe them: and par-
ticularlie may be moued to implore
thy diuine mercie for me: that shew-
ing vnto other the way of deuotion
in

9
in this worlde, I become not a reprobate in my selfe in the world to come; but together with all thy deuout soules, who shall profit by this labour of mine, I may ioyfully sing that triumphant song of the blessed Saints in heauen, which amidst the daungers of this mortall life, I pronounce from my hart, as a testimonie of my faith and fidelitie; Life and glorie to my Lord and Sauour I E S V S; euen so weete I E S V, liue and raigne graciously, and gloriously in our soules for euer, and euer. Amen.

A S

M Y

MY DEARE READER,
I BESEECH THEE
TO READE THIS PREFACE
for thy satisfaction and myne.

THe Paynim historians report, of
a mayden called Glycera greatly
delighted in makinge of nosegayes,
Who could so fitly and properlie
varie & chaunge the disposition & ming-
ling of the sweet flowers in her posies, that
With the selfe same flowers, she would
frame manie diuers kindes of nosegayes;
in so much that the painter Fausias came
short of his cunning, struiuing as it were
by emulation to expresse the varietie of
her flower-workes, for he could not
chaunge his colours into so manye fas-
hions in his pictures, but Glycera would
find more by a better maner of placing of
her flowers in her nosegayes. Euen so
doth the holy Ghost dispose and order
With interchaungeable varietie, the in-
structions of deuotion which he giveth
by

The Preface.

II

by the tongues and penne of his seruants; that the doctrine which they teach being one, and the selfe same: the discourse notwithstanding which they make, and in which they deliuer his doctrine, doe much differre, according to the diuersitie of methods, and fashions (that I may so say) in which they be couched and composed. I cannot therefore, neither ought I, or would I, in any sort write in this Introduction, any thing but that, which hath bene already published by our learned predecessors concerning this matter; they be the selfe same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view: but the nosegay which I haue framed of them, is of a different fashion from theirs, as being handled in another forme, and wrought after another manner.

2. Those that haue treated of deuotion before me, haue almost all attended onely to the instruction of persons altogether retired from worldly conuersation; or at the least haue taught a forme of deuotion,

tion, which properly and principally directeth and tendeth to that retired state of life. But my intention is particularly and principally to instruct such as live in cities and townes, busied with the affaires of their household, or forced by their place and calling to follow their princes court, such as by the obligation of their estate, are bound to take a common course of life in outward shew, and exterior proceeding; which kind of persons for the most part of them, vnder colour of a seeming, or pretended impossibilitie, will not so much as once thinke vpon the vndertaking of a deuout life: perswading them selues, that as no beast (if we may beleue the naturalists) dare tast of the seed of the hearbe called palma Christi, so no man ought to endeuour to obtaine the palme of Christian pietie, so long as he liueth in the presse of temporall occupations. To these men do I demonstrate, that as the mother pearles doe live in the sea, not taking one drop of salt water into their shelles; and towards the Chelidonian Islands

Islands there be fountaines of sweet water in the midst of the brackish sea, and a small kind of flie called Pycnaestes borne and bred in hot burning ouens and furnaces, flies in the flames without scorching her wings: so a vigorous and constant hart may liue in the world, and yet not participate of the vaine humours of the world; may find out fresh springs of sweet deuotion in the midst of the brinish waters of temporall affaires, and may flie without harme, among the flames of earthly occupations, and yet not burne nor seare the wings of holy desires which lifre vp a deuout soule to heauen, although the bodie necessarily, tread vpon earthen mould. True it is in deed, that this is a thing of some difficultie: but therefore would I desire that many men would employ their cares in the attaining of so high a thing with more zeale then ordinarilie they doe, and they should find it not so vneasie as they imagine it. My selfe, weak and feeble as I am, haue endeuoured by this worke, to contribute something of mine

mine owne cost, toward the helping of
such as with a noble hart will vndertake
this enterprize.

3. Yet not withstanding this present
desire of mine, it was neither by mine own
choice nor liking, that this Introduction
came to the publique view of the world. A
certaine frind of mine, endued indeed
with true honour and virtue, hauing
some good while receaued the grace of
God, to aspire vnto a deuout life, reque-
sted my particular ayde and assistance in
this kind: and I being many wayes obli-
ged vnto him, and hauing long before no-
ted in him a singular good disposition for
this matter, easily suffered my selfe to be
ouer-intreated by him, and tooke great
care in teaching him to my power; and
hauing conducted him through all the ex-
ercises, which I thought conuenient to his
holy desire, and agreeable to his estate, I
left him in writing for to help his memory
these few rules, that he might haue re-
course to them when so euer he needed.
Since which time he communicated them,
vnto

vnto a great, learned, and deuout person, who esteeming them so profitable, that many other might reape commoditie by them, did earnestly exhort me to publishe them: and easie was it for him to persuaade me, because his loue had great power ouer my Will, and his iudgement had great authoritie ouer mine.

4. Wherefore, that it might be more acceptable, I haue tooke a review of it, enterlacing many things in diuers places, and further adioining some aduices and instructions, fit for the purpose which before I said that I intended: & al this haue I done, hauing all most no leasure at all to spare. For which cause look here for no exact or curious discourses: but onely a plaine heape of good aduertisements, simple and nakedlie set downe and declared in easie and intelligible words: at least wise I desired so to doe. As for the adorning of the stile and language, I could not so much as think of it, as hauing other things enough to doe.

5. All my words through the booke are addressed to Philothens. For my intention being

being to reduce to the common good many soules, that which I had first writt for one onely: I thinke I may fitly vse that name which is common to all such, which will be deuout and diligent in gods seruice: for Philotheus, is asmuch to say, as A loue of God.

6. Therfore in all the treatise, laying before my consideration a soule which by exercise of deuotion aspireth to the loue of God: I haue deuided this Introduction in to foue parts. In the first, I endeouour by persuasions and peculiat exercizes, to allure and winne the Wille of my Philotheus, to an entire and firme resolution of lining well: which he maketh at length after a generall confession, with a round and sound protestation, seconded by the receauing of the holy communion, in which giuing vp his soule vnto his Sauour, he receaues his Sauour into his soule; and so entreth happelie into the retreat and closet of his heauenlie loue. That done, to lead him farther on, I shew him two speciall meanes how to vnite him selfe
more

more and more euery day vnto his diuine
maiestie: the one, the vse of the sacra-
ments, by which our good God commeth
vnto vs: the other, the exercize of holy
prayer; wherby he draweth vs vnto him
selfe: and in this I spend the second part.
In the third, I set before his eyes, how he
may exercise him selfe in such virtues as
be fit and conuenient for his profit and ad-
uancement: in which yet I onelie busie my
penne, in laying together some particular
aduices which I thought he could hardly
haue had of another, or found out of him
selfe. In the fourth part. I discover the
embushments and lurking denues of his
enemies, shewing him how he may escape
their snares, and deliuer him selfe from
their enticements, that so he may goe for-
ward without hindraunce in his worthie
enterprize. In the fift and last part, I
teach him to withdraw himselfe as it were
from other ordinarie exercises, to the ca-
binet of his soule, to refreshe his weerie
deuotions, and renew his holy purposes,
taking breath as it were, & repairing his
for

forces, that he may afterwards courageously get ground and aduance himselfe in his iourney to perfection and deuotion.

7. Well do I see in this curious age of ours, that many will say, it appertaineth to religious votaries, to vndertake the particular guidaunce of soules, vnto this singular exercise of pietie, which requireth more leasure then a Bishop can wel spare, charged with a diocese so beaue as mine is; that these deuout instructions, too much distract the vnderstanding, which should be employed in affairs of greater importaunce. But as for me, to speake what I thinck, I say (deere reader) With great S. Denis, that it appertaineth principally to Bishops to conduct the soules committed to their charge vnto perfection: since their ranck and order is supreme among men, as is the order of Seraphins among the quyes of Angels; so that their leasure cannot be better spent, then about such busines. The ancient Bishops and Fathers of the church, were at the least as
much

much affectioned to their charge, as wee yet letted they not for all that, to vnder- take the particular care of guiding many soules, which singulary had recourse vnto their assistaunce, as it appeareth by their epistles. And herein they imitated the Apostles them selues, who in the midst of the generall haruest of all the world, gathered not withstanding manye times with peculiar care and affection, certaine notable scattered eares of corne; not only contented to eye the whole sheafes of wheat, but also not disdaining euen to gleane, as they say, where they perceiued any remarkable soule, that in particular offered it selfe to their care. Who knoweth not that Timotheus, Philemon, Onesimus, Thecla and Appia, were the deare children of the great S. Paule? as S. Mark and S. Petronilla of S. Peter? S. Petronilla I say, who (as Baronius learnedly proueth, Gallonius following him) was not the natural daughter, but onely the ghostly childe of S. Peter. And S. Iohn the beloued disciple of our Lord, writeth he not one of his ca-

noni-

nonicall epistles vnto a deuout Ladie,
Whome for her piete he calleth electa, the
elect and chosen lady?

8. It is a painfull charge I confesse, to
take the particular care of soules, and to
conduct them in such singular manner in
the way of perfection; but as painfull as it
is, it bringeth withall excessive comfort:
much like vnto the painfull toile of thrif-
tie husbandmen in time of haruest and
vintage, who are neuer more merry, then
when their hands are most full of such
labours. It is a burden which recreateth
and reuiueth the hart of him that is loaden
with it, through the abundance of deligh-
t which floweth from it: as the bundles of
Cinnamon with sweet and recreatiue
odour, comforteth those that carie them
through the boiling sands of Arabia. They
report of the Tygre, that hauing coue-
red one of her whelpes which the crasie
hunter leaueth in the way, to busie
her with all while he caries away the
rest of the litter (she taketh it vp pre-
sently be it neuer so great, and finds
her

her selfe neuer a whit the heavier or
lower, but rather lighter and swifter
in her course, naturall loue as it were
lightening her with her very load. How
much more willingly then will a fatherly
hart take vpon him the charge of a sou-
le, which he findes all melting with de-
re of holy perfection? Why should he
not most carefully beare such a soule in
his bosom (as I may say) like as a louing
mother doth her litle child, being neuer
weary of carying the burthen which she
lovethe so entirely? But it must be indeed
a fatherly hart that vndertakes so toil-
some a taske: and for that cause the Apo-
les and Apostolique men, doe call their
disciples, not only their children, but with
a terme of more tender affection, their li-
bel children.

9. To conclude (gentle reader) I con-
fesse that I write deuotion, being my
selfe without deuotion, yet truly not
without an earnest desire of attaining
therunto. And this very desire is that which
 hath giuen me courage to vndertake to
instruct

instruct thee in the way to deuotion. For as
 a great learned man sayd, it is a good
 meanes to become learned, for a man to
 studie hard: a better, to heare a learned
 maister: but the best of all, to teach ano-
 ther. And it often commeth to passe (saith
 S. Aug. Writing to his deuout Florentin)
 that the office of distributing to o-
 thers, serueth vs as a merit to receaue
 the same things our selues: and the of-
 fice of teaching, becomes a foundation
 of learning. The great Alexander, cau-
 sed his louely Compaspe to be pictured by
 the pencill of the famous Apelles: Who for-
 ced by often reflexion to contemplate
 Whishfully Compaspes perfection, as he
 drew the lineaments of her faire body
 vpon his table, so imprinted he with all the
 loue of her beautie in his hart, and became
 so passionately enamoured of her, that
 Alexander perceauing it, and pitying his
 case, gaue him her in marriage, depriuing
 him selfe for his sake, of the dearest loue
 he had: shewing beerein (as Plinie iudgeth)
 the greatnes of his hart more plainly, the

by anie bloudie victory ouer a puissant enemy. I perswade my selfe that it is the Wil of God, that I should procure in the best colours that I am possibly able, to paint the formes of beautifull virtues, vpon the harts of those which are committed to my charge, and especially the beautifull virtue of Denotion, most amiable and acceptable in his diuine eyes. And I vnder- take the office willingly, as well to obey, and performe my dutie, as for the hope I haue, that engrauiing this louely virtue in the mindes of other men, mine owne perhaps may wholly be enamoured of the sweetnes therof. And I doubt not, but if euer his diuine maiestie perceauē my soule sincerelie in loue with this beautifull virtue, he will bestowe her vpon me, in a happie mariage for euer. The faire and chaste Rebecca watring Isaaks camels; With a readie good Will, was presently chosen to be his espouse, receauing out of hand in his name, pretious earrings and golden bracelets, as pledges of his loue. So doe I perswade my self, through the bound-
lesse

lesse goodnes of my God, that carefully leading his beloued sheep, to the Wholsome Waters of deuotion, he Will make my poore soule his spouse, fastening in my eares the golden Words of his holie loue, and binding on my wrists, force and vigour to practize them, in Which consisteth the essence of true deuotion; Which I humbly beseech his heauenlie maiestie to bestow vpon me, and vpon all the obedient children of his holy Church. To whose decrees and correction I do, and Will, alway submit my Writings, my actions, my Words, my Wills, and my thoughts. At Nemy, on S. Mary Magdalens day, 1609.

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THE FIRST PART

OF THE INTRODVCTION

CONTEYNING ADVICES

and exercises requisite for the conduct of a soule from her very first desire of a deuout life, vntill she be brought to a full resolution to embrace it stedfastly in all her actions.

What a deuout life is.

CHAPTER I.

YOU aspire to deuotion (my deere Philotheus) becaule being a good Christian you know that deuotion is a virtu most amiable and acceptable to Gods diuine maiestie. But for so much as small faults comitted in the beginning of any affaire, in the progresse therof grow infinite, and in the end, become almost irreparable, and past

B all

all amendement: it is necessary before al things, that you learne what kind of virtu Deuotion is; for since there is but one manner of true deuotion , & manie kindes of forged and fallie , if you know not which is the true and sincere virtue that you seeke after , you may very easily be deceaued , and entertayne your selfe with some impertinent superstition, in steed of true & and profitable deuotion.

2. Aurelius a Romane Painter, was wont to picture the faces of all the images which he made, to the likenes & resemblance of the wemen whome he loued: and so ordinarylie most men paint their deuotion, according to the passion or phantasie which predominateth in them. He that is giuē to fasting, holdeth him selfe for deuout enough, if he fast often, be his hart neuer so full of rancour and malice: & not daring to moisten his tongue in wine or water, for feare of transgressing his affected sobrietie, makes no difficulty at all

at all, to suck the blood of his harmeles neighbour, by flaunderous backbiting, and detracting from his good name. Another will account him selfe full of deuotion, for huddling vp a multitude of prayers euery morning, although al day after his tongue neuer cease, throwing foorth of way-warde speches, or arrogant and reproachefull taunts among his neighbours and familiars. Somethere be, that can very easilie pull an almes out of their purse to relieue a poore needie beggar, and therefore are esteemed deuout men, wheras they canot find any sweet disposition in their hart to forgiue their enemies; or any readinesse to satisfie their creditours, vnlesse the force of law and the sergeants maze, do constrain them. And yet are all these men, in the deceiueable iudgment of the common people, deemed deuout persons: though indeed they be very farre (God knowes) from true deuotion. The seruants of king Saule see-

king for Dauid in his house, Michol his wife layed an idol in his bed, clothed in Dauids apparell, and made them beleue it was her husband Dauid, sicklie and sleeping in his chamber: euen so do these men, couer themselves with certaine externall actions of seeming deuotion, wheras in deed they are but vanie shadowes, and idle Idols of deuotion.

3. True and liuely deuotion (my Philotheus) presupposeth in our harts, the loue of God: nay rather it is nothing els, but a certaine perfect and high degree of the true loue of God: for when we consider the loue of God, as the thing that beautifieth our soules and maketh them louely in the eyes of his maiestie, then doe we call it heauenly grace: and because this selfe same loue of God, if it be true and vnfained loue, giueth vs strength and force to doe good workes, it is called charity: but when it growes to that degree of perfection, that it not

only

only strengtheneth vs to do well, but also vrgeth vs vehemently to do good works diligently, frequently, and frequently, then is it properly called Deuotion. Austriches becaule of their monstrous waighte, neuer flie in the ayre, but only runne vpon the ground by help of their winges: Hennes flie sometimes in the ayre, but very seldom, and then also low and slowlie. But Doues, and Egales soare aloft in the skies, with speedines, and delight to see them selues so farre from the ground, and nigh to the element: In like maner sinfull men, loaden with the burden of offences, flie not at all to God-ward, but make all their courtes vpon the earth, and for earthly delights: Good honest men, that endeavour to abstaine from mortall sinnes, but are not yet arriued to the hight of deuotion, flie to God with their actions and good deeds, but slowlie, and rarelie, and in ordinarie things, as being hindred with the waight of their

imperfections, and heauie winged thoughts, from higher exercises. But deuout soules, flie to God with swifte & nimble winges of holy affections, readilie, and seruorously, soaring and mounting higher and higher to the heauen of perfection. Briefly, deuotion, is nothing els but a spirituall swiftnes and nimblenes of loue, by which charity worketh our actions in vs, or we by her, with readines of will, and alacritie of minde; And as it is the office of charitie, in what degree soeuer it be, to make vs keep the commandements of God generally, and vniuersally: so is it the proper function of deuotion; to fulfill the commandements with promptnes, seruour, and nimble vigour of our minde, as it were delighting, and reioycing in doing our dutie, towards God and men. Hence it is, that he which keepeth not the commandements of God, can neither be esteemed good, nor deuout: since to be good, he must be indued with

cha

charitie; and to be deuout, it is not enough to haue any degree of charitie whatsoeuer, but besides, he must haue a quick and readie affection and habit, of exercising the highest and perfectest affections of charitie: which readines of minde, is the true vertu of deuotion.

4. Deuotion then consisteth in a certaine degree of excellent charitie, making vs prompt and readie, not onely in the keeping of Gods commandements: but besides that, it pro-uoketh vs to doe with ioy & delight, all maner of good workes, although they be not in any sort commanded by Gods law, but onely commended vnto our free-will by his counsels and holy inspirations. For like as a man but newly recouered from a long and dangerous sicknes, walketh now and then as much as is necessarie for his health, but yet slowly and leasurely for want of strength and vigour: so a sinner but lately reclaimed from the

diseases of iniquitie, walketh in the way of Gods commandements, but yet slowly, and faintly, no more then is necessarie for his saluation, vntill such time as he gaine the strength of deuotion, for then like a man in sound and perfect health, he not onely walketh lustely and cheerfully in the high way of Gods commandements, but with exceeding courage, and earnest desire of pleasing his Sauour, runneth speedely, as it were leaping and dancing for ioy and exultation of minde, in the pathes of Gods counsels and heauenly inspirations. To conclude, charitie and deuotion doe differ one from an other, no more then fire from flame: for charitie is a spiritual fire, which God kindleth in our harts, and when it breaketh out into flames, then is it called deuotion: So that deuotion addeth nothing to the fire of charitie, sauing a bright flame of redines and promptnes of minde to exercise acti- uely, speedily, with out delays, or
diffi-

difficulties, at all occasions, the commandements of God, and workes of his counsell, and inspirations, which it pleaseth his diuine goodnes to infuse into our harts.

*The properties and excellency of
Deuotion.*

CHAPTER II.

THey that endeououred to discourage the Israelits from going forward vnto the land of promise, told them it was a cuntry that deuoured the inhabitants therof, hauing an ayre so contagious, that it were impossible to liue long in health there: and that on the other side, the inhabitants of that land, were huge mostrous giants, that did eate vp other men, as if they were but shrimps or locusts. So plaies the world (my deere Philotheus) it striueth by all meanes possible to de-
fame holy deuotion, painting vs out deuout persons with frowning, sad, and griesly countenances, and publishing

blishing maliciously, that engendreth melancholy humours, and vnſufferable conditions. But as Iofua and Caleb, constantly protested, not onely that the countrie was beautifull and fruitfull, but also that the winning and poſſeſſion therof would both be eaſie, and agreeable to their wiſhes: ſo doth the holy Ghoſt by the mouthes of all his Saints, and our Sauour Chriſt himſelfe, by his owne bleſſed mouth aſſure vs, that a deuout life is ſweete, happie, and full of vnſpeakeable delights and comforts.

2. The world ſees, that the louers of Saintlike deuotiō, faſt, pray, watch, ſerue the ſick, giue to the poore, bridle their anger, reſtraine their paſſions, deſpriue them ſelues of ſentiuall pleaſures, and do other ſuch acts, as are of them ſelues both ſharpe and rigorous: but the world ſees not the inward cordiall affection, which rendereth all theſe actions moſt pleaſaunt, ſweete, and eaſie to performe. Look

bu

but on the litle Bees, busilie beset vpon
the thime, the iuyce wherof euery
man knowes to be bitter: and yet no
sooner haue they sucked it from the
herbe, but presently they conuert it
into honny. Deuout soules (o you
worldlinges) feele (no doubt) the bit-
ternes of these mortifications: yet such
is the nature of deuotion, that euen
in the verie exercise of these austeri-
ties, it transformes them into plea-
saunt and sweete delights. The fiers,
and flames, the racks, and tortures,
swords, and scourges, seemed flowers,
and perfumes to the valiant martyrs,
because they were deuout. If then de-
uotion can giue so sweet a tast to the
most cruell torments, yea euen to
death it selfe: how daintie and diuine
a tast will it giue vnto virtuous actes
and exercises? Sugar sweetneth sower
and vnripened fruit, and correcteth
the cruditie thereof when it is ouer-
ripe: and deuotion is the spirituall su-
gar, which taketh away all sownes
from

from mortification, and mendeth the
suffering sweetnes of consolation. It
taketh away discontentement from
the poore man, and the disordinat ap-
petit and desire of the rich: despaire
from the oppressed, and insolence
from the fauourised: sadness from the
solitarie, and dissolution from him
that keepeth companie. It serueth for
fire in the winter of aduersitie, and
for morning dew in the sommer of
prosperitie. Deuotion knowes how
to abound in plentie, and how to be
patient in pouertie: deuotion maketh
equall esteeme of honour and disgra-
ce, and receaueth pleasure and paine
almost, with one and the same vn-
changeable mind; and finally filleth
our soules brimfull of inestimable de-
lights.

3. The mysterious ladder-which
Iacob saw in his happie dreame (the
true pourtraict of the deuout life) the
two sides therof, signifie prayer, which
obtaineth the loue of almightie God,

and

and the holy sacraments which confer it vnto vs, when we duly receaue them: The staues, or steps fastned to the sides, betoken diuers degrees of charitie, by which deuout soules doe goe from virtue to virtue: either descending by action, to succour and help their neighbours, or ascending by contemplation vp to the happie vnion with almightie God: Now looke (my Philotheus) vpon those which be on this ladder, and you shall finde them men that haue Angels harts, or Angels, that haue mens bodies; They seeme young, though indeed they be not, because they be full of force and spirituall vigour in all their actions: They haue golden winges, to soare vp to the very throne of God, and to cast them selues into him by seruent prayer, but they haue feete also to walke among men, by an holy, amiable, and exemplar conuersation; faire and goodly are their faces, for they receaue all things with ioy and sweetness.

nes. Their legges, their armes, and their heads, are alwayes vncouered, for as much as their thoughts, affections and actions, are voide of all other motiue or designement, sauing onely a pure and naked intention to please God: The rest of their bodie is couered with a faire and light robe, because though they vse the selfe same world that worldlings doe, yet take they but sparingly of worldly things, no more then is requisite for their estate. Such Angels as these, be deuout persons. Beleue me (louing Philotheus) deuotion is the sweet of all sweetes, the queene of virtues, for it is the ornament and perfection of charitie: for if charitie be milke to feede our faint soules, deuotion is the cream; if charitie be the plante, deuotion is the floure; if charitie be the precious gemme, deuotion is the lustre of it; if charitie be a healthfull baulme, deuotion is the comfortable odour thereof, which recreateth men, and refresheth the Angels.

Th

That deuotion is an instrument, and an ornament besitting all vocations, and professions.

CHAPTER III.

1. **G**Od commaunded the plants in their creation, to beare fruite, euery one according to its kind: euen so commandeth he al Christians (who are the liuing plants of this Church) to fructifie & bring foorth the workes of deuotion, euery one according to his kinde and qualitie. For deuotion ought to be exercised differently by the Prince, by the gentleman, by the artificer, by the seruant, by the widdow, by the maid, and by the married. And the practise of deuotion, is not onely diuers in diuers estates, but euen in the selfe same estate must it be accommodated, to the forces, affaires, leasure, and dutie of euery one in particular. For I pray thee, would it doe well if the Bishop should be solitary like the Carthusian?

or

or the married man should lay vp no more in store for the maintenance of his familie, then the Capuchin? or that the Artificer should be all day in the church, like the Monke: and the Monke busie him selfe in all kindes of occurrêts, for the seruice of his neighbour, as doth the Bishop? Were not such deuotion ridiculous, disorderly, and intolerable? And yet is this preposterous manner of proceeding now a dayes most visuall: and the world either not able, or not willing to discern deuotion, from indiscretion, murmureth and blameth deuotion, which notwithstandinge, can neither helpe, nor redresse these discordes.

2. No (my Philotheus) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrarie to the lawfull calling of any man, is vndoubtedly forged and fallie deuotion. The Bee (saith the philosopher) sucketh hony from hearbes and flowers, with-

without hurting or endamageing
them, but leauing them as whole and
as freshe, as before she found them:
but true deuotion doth more then so:
for it not onely hurteth no state, vo-
cation, or affaire, but contrariwise bet-
tereth and adorneth it. All kind of
pearles and pretious gemmes being
steeped in hony, become more glitte-
ring euery one after its natie colour:
and so euery Christian becommeth
more perfect, & excellent in his voca-
tiō, ioyning the same with true deuo-
tion: the care of a familie by it is made
more quiet and peaceable, the loue
of man and wife more sincere and du-
rable, the seruice of subiects to their
prince, more loyal and acceptable, and
all kind of occupations, become more
easie and tolerable.

3. It were an errour, nay an here-
sie, to goe about to banishe deuotion
from the companies of soldiours,
out of the shoppes of artificers, the
courtes of princes, and from the hou-
should

should or familie of married folke. True it is, that the deuotion, altogether contemplatiue, monasticall, and religious, cannot be exercised in these vocations: yet are there many other degrees and exercises of deuotion, which sufficiently and easilie lead secular persons to perfection; Abraham, Isaak, Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith, are witnesses hereof in the auncient law: and as touching the new, S. Ioseph, S. Lydia, and S. Crispin, were perfectly deuout in their open shops; S. Anne, S. Martha, S. Monica, amongst their families. S. Cornelius, S. Sebastian, S. Maurice, amidst the armies: and Constantine, S. Helen, S. Lewis, S. Ame, and S. Edward, in their royall thrones and Duke-domes. Nay it hath oftentimes happened, that many haue lost their perfection in solitude (which notwithstanding is so much desired to perfection) and haue conserued it amidst the multitude, which seemeth

little

little fauourable to perfection. Lott
(saith S. Gregory) that was so chaste in
the citie, defiled himselfe in solitude:
whersoever we be, or of whatsoever
calling we are, we may, and ought to
aspire to perfection.

*The necessitie of a guide to enter and go
forward in exercises of deuotion.*

CHAPTER IIII.

I. **Y** Oung Tobias, commanded by
his father to goe to the citie of
Rages, said, I know no whit of the
way: goe then (replied his father) and
seeke out some faithfull guide to con-
duct thee. The same say I to thee (my
beloued Philotheus) desirest thou in
goode earnest to walke to the citie of
deuotion? seek some skilfull man to
direct and lead thee. This is the rule
of rules, and the aduertisement of ad-
uertisements: for albeit thou search ne-
uer so curiously (saith the deuout
Auila) thou shalt neuer so securely and
certainly finde out the will of God, as
by

by this safe way of humble obedience, so much recommended and practized by all his deuout and faithfull seruants in former times. The blessed Mother Teresa, foundresse of the reformed Carmelits, seeing the straunge and extraordinarie penances, which the great Ladie Catherin of Cordoua, exercised in a caue, in a wilderness of Spaine, was much moued in hart to imitate her therein, contrarie to the aduice of her confessour, who had forbid her such kinde of austerities: yet was she tempted not to obay him in that hehalfe: but God (who many times familiarly talked with her) said vnto her: My daughter, thou hast alreadie begunne a very safe and assured way: seest thou the penaunce of that good ladie? but I doe make more accompt of thy obedience. And therefore this blessed woman euer after so loued this virtue, that besides the ordinarie obedience due vnto her superiours, she made one vowe in particular,

icular, to a certaine learned and excellent man, to follow in all thinges his direction, by which she found inestimable comfort and profit; as both before, and after her, many deuout soules haue done the like, who to subiect them selues more perfectly to the will of God, submitted their owne willes to the disposition of his seruants: a thing which holy S. Catherin of Siena, highly commendeth in her spirituall dialogues. The most virtuous princeesse S. Elizabeth, submitted her selfe most extraordinarilie to the direction of her ghostly confessor Conradus. And one of the last aduises the great S. Lewis gaue to his son before his death, was in this kind: confesse often and choose a confessor of learning, and discretion, that can, and dare aduertise thee, to such things as are necessary for thyaluation.

2. *A faithfull frind* (saith the holy scripture) *is a strong protection: he that hath*

hath found him, had found a treasure. A
faithfull frind is a medicin of life and
immortalitie: such as feare God doe finde
such as frind. These sacred wordes, as
you may see, are principallie spoken
of immortalitie, for the obtayning
whereof, it is needefull aboue al thinges
to haue this faithfull frind, who
may guide our actions by his pruden-
tiall counsell, and countergard vs, a-
gainst the ambushments and sligh-
tes of our ghostly enemye. Such an one
shall be vnto vs, as a treasure of wise-
dome in all our afflictions, desolatiōs
and falles: he shall serue vs, as a medi-
cine to ease and comfort our hartes in
our ghostly diseases: he will keepe vs
from euill, and make what is good in
vs, a great deale better: and if any in-
firmities chance to befall vs, his care-
full assistance will procure, that it shall
not be mortall, for he will lift vs vp
again from our downe fall.

3. But who is he (say you) that shall
be so happie as to finde such a frind

The

The wise man in the same place tells
 us, saying. *They that feare God*, they that
 with an humble minde, affectuouſlie
 desire their aduancement in pietie, &
 in the seruice and worſhipp of their
 Creator. Seeing then that it impor-
 teth thee ſo much (my Philotheus)
 who goe accompanied with a good guide
 in this holy voyage of deuotion, pray
 vnto God with very great inſtance,
 that he will furniſh thee with one ac-
 cording to his hart, and doubt not, al-
 though it were needfull for this end, to
 ſend an Angell from heauen, as he did
 to young Tobias, but that he wil giue
 thee a good one, and a faithfull.

4. And in verie deed, in place of an
 angel ought he to be vnto thee, when
 thou haſt once found him. Regard him
 not ſimplie as a man, nether truſt in
 him, nor in his humaine prudence, but
 in the prouidence of almightie God,
 who will no doubt fauour thy inde-
 our, and ſpeake vnto thee by the
 meanes and interpoſition of this man:

The put-

putting into his minde, and into his
 mouthe, that which shall be most ex-
 pedient for thy spirituall aduance-
 ment: so that thou oughtest to hear
 ken vnto him, as vnto an Angell de-
 cended from heauen, to conduct and
 leade thee thither. Treat with him
 freely, and with an open hart, mani-
 festing without all dissimulation
 fayninge, the good and euill which
 thou findest in thy soule: and by this
 meanes, thy good shall be more ex-
 amined and assured, and thy euill cor-
 rected & amended: thou shalt be bot-
 tomed and fortified in thy afflictions
 and moderated & ordered in thy con-
 solations. Place then an exceeding
 confidence in him, ioyned with a re-
 ligious and respectiue reuerence: yet
 that the reuerence diminishe not the
 confidence in him, nor thy confidence
 hinder the reuerence due vnto him
 but trust in him with trembling, as
 chaast mayden doth respect hir seuer
 but louing father: and respect him

with

with an assured trust in his loue and
care, as an obedient sonne, would doe
his deare and tender harted mother.
In a woord, the frindship betwixt thee
and thy ghostly instructor, must be
stronge and sweete, all holie, all sa-
cred, and all celestiall.

5. For this cause, choose one a-
monge a thousand, saith Auilla, but I
say vnto thee, one amonge ten thou-
sand, for there are fewer to be found
then men imagin, who are fit and ca-
pable of such an office. He must be re-
plenished with charitie, knowledge,
and prudence, for if but one of these
three partes be wanting in him, it shal
be dangerous for thy soule. Therefore
once againe I aduise thee, to demaund
him instantly at the handes of al-
mightie God, and hauing once ob-
tained him, blesse his diuine ma-
iestie for so great a benefit. Stande
 firme and stedfast vnder his con-
uict, and change him not lightly
for any other, but goe to him simply,
C humbly,

humbly, and confidently: and so shall thou make a prosperous voyage.

That the begining of a deuout life, must be taken from the purgation of the soule

CHAPTER V.

I. *Flowers appeare in our ground* (sayeth the spouse in the Canticles) *the time of pruning our vines is come*. What be the flowers of our hartes (Philotheus) but our good desires? So soone then as they appeare, we must lay hand to the hooke, and cut from our conscience, all withered, dead, and superfluous workes. In the law of Moyses, the stranger woman taken prisoner, that would marrie with an Israelite, was to put off the robe of hir captiuitie, to pare hir nayles, and to cut away the tresses of hir hayre: in like maner, the soule that aspireth to the honour to be the espouse of the Sonne of God, must first put off the old man, and put on the new, cast away and forsake sinne, and then pare and

shau

shaue off all kinde of impediments, which doe diuert hir from the loue of almightie God. It is the first begining of our health, to purge our corrupt and peccant humors. S. Paul euen in an instant, was purged and cleansed with a perfect purgation. So was S. Marie Magdalen, S. Pelagia, S. Catharin of Genua, and certaine others. But this kinde of purgation, is altogether miraculous and extraordinary in grace, as is the resurrection of the dead in nature, and therefore we must not pretend therunto. The ordinary manner of purging and healing ether body or minde, is not wrought but by litle and litle, and by proceeding from degree to degree, with paine, leasure, and expectation.

2. The Angels had winges, vpon the misterious ladder of the Patriarche Iacob, yet they flew not therefore, but ascended, & descended by order from one step to another. The soule which ariseth from sinne to deuotion, is fitly

compared to the morning starre, which in rising, expelleth not the darknes in a trice or moment, but *gradatim* and by degrees. That cure (saith the Physiciens Aphorisme) which is done faire and softly, is alwayes most assured. The diseases of the soule, as well as those of the body, come to vs, as a man may say, in post, or a horse back, but they depart from vs on foote, and faire and softly. We must then be courageous (ô Philotheus) in vndertaking this enterprise. Alas, what pitie is it of these soules, which seeing themselves subiect to sundrie imperfections, after they haue bene exercised some few monthes in deuotion, begin to trouble, disquiete, and discourage them selues, suffering their hartes almost to be borne away vnto the temptation of leauing off all, and returning back? But now on the other part, is it not an exceeding perill vnto those soules, which by a contrary temptation, perswade them sel-

ues to be purged from their imperfec-
 tions, the first day, as it were, of their
 purgation, reputing them selues to be
 made perfect, before, in a manner,
 they be scarcely made, and presuming
 to flie, before they haue winges? O
 Philotheus, in what great danger are
 they, of falling againe into their for-
 mer diseases, for taking them selues
 too timely out of the handes of the Phi-
 sician? *It is vaine to rise before the light*
(saith the kingly Prophet) rise after
you haue sitten. And he him selfe put-
 ting the same lesson in practise, hauing
 bene washed and cleansed from his
 sinne, yet humbly demandeth to be
 washed againe.

3. The exercise of purging soules,
 can not, nor may not end, but with
 our life. Let vs neuer therefore afflict
 our selues about our imperfections,
 or our perfection chieflie consi-
 steth in resisting against them, and
 we can nor resist them., vnles we
 doe see them, nor can we vainquish
 them,

them, vnles we encounter them. Our victorie consisteth not, in not feeling them, but in not consenting nor yeelding vnto them: for to receaue vexation and trouble from them, is not to consent vnto them: nay it is necessarie for the exercise of our humilitie, that we sometime, receaue some smale blowes or foiles in this spirituall battaile: but we are neuer to be accounted for ouercome, but only when we leese, ether life or courage. Now certaine it is, that imperfections and veniall finnes, can not take from vs the life of grace, for that is neuer lost but by deadly sinne. The only care then that remayneth is, that these imperfections doe not daunt our courage. *Deliuert me ô Lord, said Dauid, from cowardlines, and faintnes of hart.* For this is the happy condition and aduantage, which we haue in this ghostly warre, that we shal euer be conquerors, provided alwayes that we will combat.

Of the first Purgation: Which is, from
mortall sinnes.

CHAPTER VI.

THe first purgation then which
we must minister to our soule,
to cleanse and voide away the filth
of sinne: and the meanes to make this
purgation, is the holy Sacrament of
penance. For the due receauing
whereof, thou must seeke out the best
confessar that can be found. Then take
in hand some litle treatise, that hath
bene set forth, to helpe consciences
to confesse well, as Granada, Bruno,
arias, Augerius, or such like. Read it
with good attention, and marke from
point to point, in what thou hast of-
fended, begining from the time in
which thou hadst first the vse of reason,
till this present houre of thy con-
fession. And if thou doost distrust thy
memorie, set downe in writinge what
thou hast obserued: and hauing in this
all prepared, and gathered together

the peccant humors of thy guiltie conscience, detest them, and reiect them by Contrition and displeasure, euen as greate and as profound as euer thy hart is able to suffer, diligently pondering these four pointes. That by sinne thou hast lost the grace of God. Forsaken thy part of heauen. Accepted of the perpetuall paynes of hell. And renounced the vision, and euerlasting loue of almighty God.

2. Thou perceiuest, Philotheus, that I speake in this place of a generall Confession of all thy life, the which truly, although I graunt that it is not alwayes absolutely necessary, yet doe I consider, that it will be exceeding profitable vnto thee in this begining: and for this cause I doe most earnestly exhort therunto. It happeneth oft times, that the ordinary Confessions of such as liue a vulgar life, are full of great and grosse defaultes: one while they prepare not themselves any whit at all, or at the least very litle: another while

while they come, but not with that
Contrition and sorrowe that is requi-
site for their sinnes: nay, sometimes it
happeneth that they goe to Confes-
sion, with a secret purpose to returne
to sinne, namely when they doe not
shunne and auoide the occasions, nor
leave the necessarie dispatches, which
are meete and proper for the amen-
dement of life: and in all these cases,
a generall Confession is very requisite
to assure our soules. But besides this,
a generall Confession, recalleth vs to
the knowledge of our selues: pro-
uoketh vs to a whollome confusion
for our life past: and moueth vs to
admire the mercie of God, who
hath expected vs with such incre-
dible and exceeding patience. Fur-
thermore, it pacifieth our conscien-
ces: easeth our spirits: exciteth
good purposes: ministreth matter to
our ghostly father, to prescribe vs
duities, fit and conuenient for our
condition: and openeth our hart,
that

that we may with more confidence, manifest our Confessions that be to come.

3. Being then (in this Introduction) to discourse of a generall renewing, and reforming of our hartes, and of an vniuersal cōuersion of our soules vnto God, by the enterprise of a deuout life, I haue great reason, as it seemeth to me, Philotheus, to counsayle thee to make this generall Confession.

The second Purgation: Which is from the affections of sinne.

CHAPTER VII.

1. **A**LL the Israelites departed in effect out of the land of Egypt, but they departed not all in hart and affection; which was euident to be seene, in that many of them in the desert repined, for that they had not the onions and flesh potts of Egypt. Euen so, there are penitents, who in effect goe foorth of sinne, but neuertheles doe not vtterly leaue nor forsake the affection: that is to say, they purpose indeed

indeed to sinne no more, but it is with
a certaine hart-breaking which they
haue, to depriue them selues, and to
abstaine from the accursed delightes
and contentments of sinne. Their hart
renounceth sinne and standeth a loofe
off, but they leaue not for all that, of-
ten times to looke that way, as Lotts
wife looked back towards Sodom.
They abstaine from sinne, as sick men
doe from Millons, which they for-
beare, because the phisicien threatens
them death, if that they eate them.
But notwithstanding this constrayned
abstinence, their fancie still longeth
after those forbidden meates, they
speake of them, cheapen them, and
would likewise buy of them, if it were
lawfull, at the least they will smell to
them, and account them happie that
are not bound to forbear them: euen
so these feeble and faint harted peni-
tents, refraine them selues from sinne
for awhile, but to their grieve, they
wish to God, that they might sinne,

and not be damned : they talke with a kind of tast and fauour of sinne , and account them contéted that doe commit them.

2. A man resolved to be reuenged, will change his will when he comes to Confession, but imediatly after, one may finde him amongst his frindes , taking pleasure and contentment in recounting his quarrel , saying, that had it not bene for the feare of God , he had done this, or he had done that : and that the deuine law, in this point of pardoning, is very hard, and wisheth to God that it were lawfull for him to be reuenged. Alas, who seeth not, that although this poore man be gotten faintly out of sinne, yet that he is altogether incensed to the affection of sinne ? that being soorth of Egypt in effect , he is yet there still in will & appetite, greedly desiring the rustick fare of the onyons and garlick , which he was wont to eate : euen as a wanton woman,

with woman, that hath newly detested
and hir lewed loues, findes still a delight
to be courted and inuironed with her
fonde wooers: alas, what exceeding
danger are such people in?

3. O Philotheus, seeing thou re-
soluest to vndertake a deuout course
of life, thou must not onely forsake
sinne, but withall, wholly purge thy
heart from all affections, which any
way depende or saueur of sinne. For
besides the danger that there is of re-
lapse, these miserable affections,
will continually tyre thy spirit, and
will make it become so heauie and
lumpish, that it shall not do any good
workes, promptly, diligently, and
frequently; wherein, notwithstanding,
consisteth the true essence of de-
uotion. Such soules as hauing gotten
out of the estate of sinne, and retaine
notwithstanding these bad affections,
and languishings, resemble in mine
opinion, the maydens that haue the
greene sicknesse, who are not sick, and
yet

yet all their actions are sicke: they eate without relish, sleepe without repose, laugh without ioy, and dragge themselves, rather then goe or walke: euen so these soules doe wel, but with a spirituall wearisomnesse; and that so great that it takes away all the grace, from their good exercises: which are but few in number, and smale in effect.

Of the meanes of applying this second Purgation.

CHAPTER VIII.

1. **N**OW the foundation of this second purgation, is a liuely and strong apprehension, of the great harme which sinne bringeth vnto vs, by meanes whereof, we enter into a profound and vehement contrition. For as neuer so litle Contrition (if it be true and vnfeigned) especially, conioyned with the vertue of the Sacraments, doeth purge vs sufficiently from the guilt of sinne; so also when it is great and vehement, it purgeth vs from all the affections

fections depending of sinne. A hatred
or rancour which is feeble and weake,
causeth our hart to rise, at the very
first sight of him whom we doe hate,
and maketh vs to flie his companie;
but if it be a violent & deadly hatred,
it maketh vs not onelie flie his compa-
nie, but euen to be disgusted, and not
to endure the conuersation of any of
his kindred, parents, or friends, no,
not so much as his picture it selfe, or
of any thing else appertayning vnto
him, but is abhominable and odious
vnto vs: euen so, when the penitent
hateth his sinne, onely with a weake
and colde, though true contrition, he
resolueth fully and truely indeed, ne-
uer to offend nor sinne any more; but
when he hateth it with a Contrition
vigorous and forcible, he not onely
hateth and detesteth the sinne, but li-
kewise all the affections, dependances,
and pathes of sinne.

2. We must then endeauour fer-
uently, Philotheus, to augment as
much

much as is possible for vs, our sorrow, contrition, and inward repentance, to the end that it may stretch and extend, to the least appertenance and sparke of sinne. So blessed Marie Magdalene, in her conuersion, lost so perfectly all taste of sinne, and of the pleasures she had taken therein, that shee neuer afterwardes thought more vpon them. And holy Dauid protesteth, that he not onely hated sinne, but also the wayes and pathes of the same. And in this resolution, consisteth the renouation of the soule, where by she returnes by innocencie, to her youthfull dayes; which the same Prophet compareth to the renewing of the Eagle.

3. Now to attaine this apprehension and Contrition, thou must exercise thy selfe diligently in these meditations following, which being due-ly practised, will (by the helpe of Gods heauenly grace) roote out of thy heart all sinne, as also the princi-
pall

all affections to the same: to this end, haue I principally ordained them. Thou shalt practise them therefore in order as I haue placed the, taking but one for euery day, and that in the morning, if it be possible, which is the time most proper, for all the actions of the spirit: and the rest of the day following, ruminare and chew, that which thou hast meditated in the morning. If thou be not yet accustomed to meditatio, see that which afterwarde shall be said in the second parte.

The first Meditation; Of our Creation.

CHAPTER IX.

Preparation.

1. Place thy selfe with reuerence before God.
2. Pray him to inspire thee with his grace.

Consider, that there are but so manie yeares past, when thou wast not yet come into the worlde, and thy being, a iust nothinge. Where

Where were wee (ô my soule) in that time? The world had then lasted so many ages, & yet there was no newes of vs?

2. God had caused thee to be hatcht of this nothing, to be this something, which now thou art; without hauing any maner of neede of thee, but moued thereunto, by his onely bountie.

3. Consider, the being that God hath giuen thee, for it is the chiefest and most excellentst in this visible worlde: capable to liue eternally: and to vnite thy selfe perfectly vnto his diuine maiestie.

Affections and resolutions.

1. Humble thy selfe profoundly, before the presence of God, saying from the bot-
tome of thy heart, With the Psalmist: O Lord, before thee, and in comparison of thy maiestie, I am iust nothing, and how wast thou then mindfull of me, to create me? Alas my soule, thou wast hidden (as it were) in the abisse of nothing: and in this abisse of no-
thing,

ing, shouldest thou haue remained
till this present, if God had not
drawne thee forth from thence. And
what couldest thou haue done, within
this nothing?

2. *Giue thanks to God.* O my great
and good Creatour, how infinitely am
indebted vnto thee, for that thou hast
taken me out of this nothing, to make
me by thy mercie, that something
which I am? What shall I euer be able
to doe worthelie, to blesse and magni-
fy thy name? and to render thanks
to thine exceeding bountie?

3. *Confound thy selfe.* But alas my
Creatour, instead of vniting my selfe
vnto thee, by pure loue and loyal ser-
uice, I haue alwaies bene rebellious
by my vnruely affections: separating,
and with-drawing my selfe from thee;
to ioyne and vnite my selfe vnto sinne
and iniquitie; doing no more honour
to thy goodnesse, then if thou hadst
not bene my Creatour.

4. *Prostrate and debasethy selfe be-
fore*

fore God. O my soule; know that our Lord is thy God: it is he that hath made thee, and not thou thy selfe. O God, I am the worke of thy hande, I will then no more henceforth take pleasure in my selfe, since in my selfe, and of my selfe, I am truely nothing. Whereof doest thou bragge & boast, O thou dust and ashes? Whereof doest thou extol thy selfe, O meere nothing? Wherefore to humble my selfe, I will doe such, or such a thinge; I will support such or such contempt; I will change my life, and hereafter follow my Creatour, and do my selfe honour, with the condition and being which he hath giuen me; employing it wholly in the obedience of his blessed will, by such meanes as shal be taught mee, and as I shall be informed of, by my Ghostly father.

Conclusion.

1. *Giue thanks to God.* Blesse thy God (O my soule) & let all my bowels prayse his holy name, for his bountie hath

hath drawne me foorth of the abisse
of nothing, and his mercie hath crea-
ed me.

2. *Offer.* O my God, I offer vnto
mee, with all my heart, the essence
and being, which thou of thy bounty
hast bestowed vpon mee: with all my
heart, I do dedicate and consecrate the
same vnto thee.

3. *Pray.* O my God, strengthen
mee in these affections & resolutions.
O holy Virgin Mother of our Lord,
commend them by thy blessed inter-
cession, vnto thy mercifull Sonne, to-
gether with all those, for whom I
ought to pray &c. *Pater. Aue. Credo.*

After thou hast ended thy exercise,
walke a while; and of these confide-
rations, which thou hast made, ga-
ther and binde together a litle nose-
gay of deuotion to smell vnto, and to
recreate the sent of thy soule, all the
day following.

*The second Meditation ; Of the end, of
the which we were created.*

CHAPTER X.

Preparation.

- 1 Place thy selfe with reuerence before God
- 2 Pray him to inspire thee with his grace.

Considerations.

1. **G**od did not place thee, in this world, for any neede that he had of thee, who art altogether vnprofitable to him, but onely to exercise and declare his bountie in thee, bestowing vpon thee, his grace and glorie. And therefore, hath he endued thee, with vnderstanding to know him: remembrance to be mindfull of him: will to loue him: imagination to represent his benefites vnto thy thoughtes: eyes to behold the wonders of his workes: and a tongue to praise him, and so forth of other

2. Being created, and set in this worlde for this intention; all action contrarie to this end, must be reiecte

d, f and cast awaie: and such as serue not
to obtaine this ende, ought to be de-
spised, as vaine and superfluous.

3. Consider then, the miserable case
of most men in the world, who neuer
thinke of this ende, but liue, as if they
beleueed that they were not made,
but onely to builde faire houses, to
plant pleasant orchardes, and to
heape together riches, and such like
fooleries.

ex Affections and resolutions.

1. Confound thyselfe, reproaching and
subjecting to thy soule her miserie; which
hath bene so great heretofore, that shee
hath seldome or neuer thought of all this.
Alasse, what did I busie my thoughts
vpon (ô my God) when I placed them
not vpon thee? what was I mindfull
of, when I forgot thee? what did I
loue, when I did not loue thee? Ay me,
I should haue fed my soule with thy
veritie, and I haue filde it with vanitie,
and haue serued the worlde, which
was not made but to serue me.

2. De-

2. *Detest thy life past.* I defie you vnto
terly, ô vaine cogitations, and vnpro-
fitable fancies: I abhorre and abiure
you, ô detestable and friuolous ima-
ginations: I renounce you vnfaithful
and disloyall loues, miserable and lo-
seruices, vngrateful gratifications, co-
bersome, and vnpleasing pleasures.

3. *Turne thy selfe to God.* And thou,
my God, and my Lord, thou shalt be
for the time to come, the only obiect
of my thoughts: no, I will neuer more
apply my spiritt to any cogitations
which may be offense or disliking
to thee. My memorie, all the daies of
my life, shall be filled with the consi-
deration of thy excessiue goodnesse,
louingly declared in my behalfe: thou
shalt be the deliciousnes of my hart, &
the sweetnes of my affections.

4. Hence therefore from my sight
for euer, such and such toyes and tri-
bles, whereunto I haue vainely ap-
plied my minde: such and such idle
exercises, in which I fondly spent my
daies

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daies; such and such affections, which
entangled my hart, shal henceforth be
a horreur vnto my thoughts: and to
this end, I wil vse such and such re-
medies.

Conclusion.

1. *Thanke God*, that it pleased him to
create thee for so excellent an ende. Thou
hast made me, ô Lord for thy selfe, to
enjoy euerlastingly the immensitie of
thy glorie: ô when shall it be that I
shall be worthie, & when shal I praise
thee according to my dutie?

2. *Offer*. I offer vnto thee (ô my
deare Creatour) all these good affec-
tions, and holy resolutions, with all
my heart and all my soule.

3. *Pray*. I beseech thee (ô God)
to accept these my desires and vowes,
and to giue my soule thy holy bles-
sing, that she may faithfully accom-
plish them, through the merits of
the blood of thy blessed Sonne, shed
for mee vpon the Crosse, &c. *Pater.*
Aue. Credo.

Remember to make a little nosegay of deuotion, as aforesaid.

The third Meditation; Of the Benefites of God.

CHAPTER XI.

Preparation.

1. Place thy selfe with reuerence before God.
2. Praye him to inspire thee with his grace.

Considerations.

1. **C**onsider the corporall graces which God hath giuen thee what a body, what commodities to maintaine it, what health, and lawfull consolations to entertaine it, what friendes, what helps, and what assistance. But thou shalt consider all this with comparison of many other persons in the world, which are farre better, and worthier then thou, who notwithstanding are destitute of these benefites; some spoyled in the bodies, health, and members: other abandoned to the mercy of reproche, contempts and dishonours: other oppressed

pressed and ouerwhelmed : And God would not suffer thee , to become so miserable.

2. Consider the benefites and gifts of minde; How manie are there in the worlde, sencelesse , foolish, and besides themselues? and why art not thou one of the number? God vouchsafed to fauour thee . How many are there, whose education hath bene rude, brutish, and barbarous, who haue bene nourished and bred vp, in grosse ignorance, and clownish behauiour? whereas the prouidence of God hath so provided, that thou hast bene brought vp ciuillie, and in honour.

3. Consider, the supernaturall benefits of heauely grace. O Philotheus, thou art a childe of the Catholique Church, God hath taught thee the knowledge of his true religion , euen from thy infancie and youth. How manie times , hath he giuen thee his holy Sacraments? how manie times inspirations, internall illuminations,

and for thy amendment, gracious reprehensions? how often hath hee pardoned thee thy faults? how often hath hee deliuered thee, from occasions of casting away thy selfe, when thou wast in danger? And these last yeares of thy life, which he hath so liberally lent thee, did they not affoord thee leasure enough, to aduance thy selfe in the spirituall profite, & good of thy soule? Consider at the least, how sweete and gracious, God hath bene vnto thee.

Affections and resolutions.

1. *Admire the goodnes of God.* O how good and how mercifull is my God in my behalfe! O how gracious is he! O how rich is his heart in mercie, and liberall in bountie? O my soule, let vs recount for euer, how manie fauours he hath done vnto vs.

2. *Admire thine ingratitude;* But who am I (ô Lord) that thou hast bene so mindefull of me? Ah, how great is my vnworthinesse, how intollerable is my vnthankfulness? Alas, I haue

I haue troden vnder-foote these benefites, I haue dishonoured thy fauours, turning them into abuses, and contempt of thy soueraigne bounty: against the infinite depth of thy graces, haue I opposed the bottomlesse depth of my ingratitute.

3. *Stirre thy selfe vp to the acknowledgement of his benefites.* Vp then my heart, be no more vnfaithful, vnthankfull, and disloyall vnto thy great and gracious benefactour. And how shall not my soule, be subiect whollie vnto God, who hath wrought so manie wonders and graces, both in me, and for me?

4. Goe to then, Philotheus, from hence forward, withdraw thy bodie from such and such voluptuous pleasures; subiect it entirely to the seruice of God, who hath done so much for it. Applie thy soule, how to knowe and acknowledge the goodnesse of thy God, by such and such like exercises, which be requisite for that end.

Employ diligently, the meanes which are in holy Church, to saue thy soule, and to profite in the loue & worship of God. Yea, ô my God, I wil, frequent the exercise of praier, and the vse of thy Sacraments. I will heare thy holy word, I will practise thy holy inspirations and thy counsailes, &c.

Conclusion.

1. Giue God thanks, for the knowledge he hath giuen thee at this present, of thy bounden duetie, and of the benefits heretofore receaued.

2. Offer him thy heart, with all thy good purposes, and resolutions.

3. Pray vnto him to fortifie thee, that thou maist practise them faithfully, through the merits of the death and Passion, of his Sonne our deare Sauour. Implore the intercession of the blessed Virgin, & of the Saints, &c.

Remember to make a litle nosegay of deuotion as aforesaid.

The fourth Meditation. Of sinne.

CHAPTER XII.

Preparation.

1. Place thy selfe with reuerence before God.
Pray him to inspire thee with his grace.

Considerations.

1. **C** All to minde how long it is since thou beganst to sinne, & examine how much from that beginning, sinnes haue bene multiplied in thy hart. How euery day thou hast increased them, against God, against thy selfe, and against thy neighbour: by worke, by worde, by desire and thought.

2. Consider thy naughtie inclinations, & how much thou hast followed them. And by this meanes, thou shalt plainly see, that thy sinnes are greater in number, then the haire of thy head, yea, then the sands of the sea.

3. Consider and ponder in particular, the sinne of ingratitude against God which, is a general sinne, and ex-

extendeth it selfe aboue al the rest, & maketh them infinitely more enorme and hainous. Beholde then, how manie benefites God hath bestowed vpon thee, and how thou hast abused them all, against the giuers goodnesse. In particular, consider how many good inspirations thou hast despised, how many good motions, thou hast vnprofitable neglected. But aboue al, how manie times hast thou receaued the holy Sacraments, and where are the fruits thereof? what are become of all those pretious Iewels, wherewith thy deare spouse adorned thee? all these haue bene hid and couered vnder the filth of thy iniquities. With what preparation, hast thou receiued them? Thinke I pray thee vpon this ingratitude; that God hauing runne so after thee, and that to saue thee, thou hast out-runne him, and that to destroy thee.

Affections and resolutions.

1. *Be confounded and asbamed, of*

this

his thy miserie. O my God, how dare
 appeare before thine eyes? Alas I
 am but an aposteme of the worlde,
 and a verie sincke of sinne and ingra-
 titude. Is it possible, that I haue
 bene so disloyall, that I haue not left
 any one of my senses, nor any one of
 the powers of my soule, which I haue
 not polluted, violated, and defiled?
 and that not so much as one day of
 my life hath passed, in which I haue
 not brought forth such naughtie
 effects? Is it thus that I ought to re-
 compence the benefits of my Crea-
 tor, and the pretious blood of my
 Redeemer?

2. *Craue pardon for thine offences.* O
 Lord, I cast my selfe downe before
 thy feete, like the Prodigall childe,
 like another Magdalen; like a wo-
 man conuined to haue dishonou-
 red her marriage bed, with all kinde
 of adulterie. O pittifull Lord, haue
 mercie on this poore sinfull wretche:
 Alas, ô liuelye and neuer-ceasinge

wellspring of compassion, haue pittie
vpon this miserable suppliant.

3. *Purpose to liue better hereafter.* O
my blessed Lord; no, neuer any more
with the helpe of thy grace; no, neuer
any more will I abandon my selfe to
sinne. Alas, I haue loued it but too too
much: but now I detest it, and embrace
thee, O father of mercie, I will liue
and die in thee.

4. To blot out my sinnes past,
will accuse my selfe courageously,
will not leaue one, but thrust it head
long out of my heart.

5. I will doe all that I can, to pul
vp by the verie rootes, all the plants
of sinne from my heart: and in parti
cular, such and such which doe most
annoy me.

6. To accomplish this, I will con
stantly embrace the meanes, which
shall be aduised me: and neuer thinke
I haue done enough, to repaire the
ruines of so great offences.

Conclusion.

1. Giue God thanks, for expecting thy amendment, vntill this houre: and blesse him that he hath giuen thee these affections.

2. Offer him vp thy soule franckly and freele, that thou maist put them in execution by the helpe of his grace.

3. Desire him to strengthen thee with his heavenly ayde, for his deare Sonnes pretious death: for our blessed Ladies intercession, and the prayers of all his Saints &c. *Pater. Aue. Credo.*

Remember to make a little nosegay of deuotion, as aforesaid.

The fifth Meditation; Of Death.

CHAPTER XIII.

Preparation.

1. Place thy selfe reuerently, in the presence of God.

2. Pray him to inspire thee with his grace.

3. Imagine thy selfe to be extreamely sicke, lying vpon thy death-bedde, without any hope at all of euer escaping.

1. **C**onsider the vncertaintie of the daye of thy death. O my poore soule, thou must out of this bodie one day: but when shall that day be? Will it be in Winter, or in Summer? In Cittie, or Countrey? By day, or by night? Shall it be vnawares, or with aduertisement? By sicknesse, or by casuallitie? Shalt thou haue leasure to confesse thee, or not? Shalt thou haue the assistance of thy ghostly father, or not? Alas, ô my soule, of all these things we know not one, onely certaine it is, that dye we must, and alwaies sooner then we imagine.

2. Consider that at that time, the whole world shal haue an ende, so far forth as concerneth thee, that is, there shall be no more world for thee, yea, it wil turne vpside downe before thine eyes: for then the pleasures, the vanities, the worldly ioyes, the fonder affections of our life, will seeme vnto

as like flying shadowes, and fading
cloudes. Ah wretched captiue that
I am; for what trifles and bables
haue I offended almightie God?
Thou shalt then euidently see, that
we haue offended him for iust no-
thing. Contrary-wise, at that howre,
all deuotion, pietie, and other good
workes, will seeme vnto thee, the
greatest and sweetest treasure in the
worlde. O wherefore did I not fol-
low, this faire and pleasant path?
At that sorrowfull time, thy sin-
nes, which before seemed vnto
thee but little Moule-hilles, will ap-
peare bigger then huge Mountai-
nes: and thy deuotion so litle, that
thou wilt scarcely be able to per-
forme it.

3. Consider, the long and lan-
guishing fare-welles, that thy dis-
affected loue will then giue to this
worlde: how sorrowfully she wil bid
adiieu to riches, to honours, to vanities
to vaine companie, to pleasures, to
pastimes

pastimes, to friendes, to neighbours to parents, to kinsfolkes, to husband to wife, to children, & in a worde, to all creatures; and finally to her owne bodie, which she must likewise leave al pale, wrinckled, hideous, loathsome and most detestable stincking.

4. Consider the impressions that one shall haue, to lift vp, or lay hand on this thy body: the great haste, that euen thy best friends will make, to carrie thy carcasse out of doores, and to hide the same full deepe vnder the ground, farre enough from their sight and beholding: and this done, how seldome afterwarde the world will thinke vpon thee, surely no more than thou thy selfe hast thought vpon other men, who haue decaled before thee. God haue mercie on his soule, say they, and there is all. O death, how art thou to be pondered? How art thou terrible, pittiles, and without compassion?

5. That at this departure from the

bod

odie, the soule taketh his waie on the right hande, or the left. Alas, alas, whither then shall thine goe, what waie shall it take? surely no other then that, which it hath heretofore begunne in this world.

Affections and resolutions.

1. *Pray earnestly to God, and cast thy selfe with trembling loue betwixt his armes.* Alas, ô my Lord, receaue me into thy protection, at that dreadfull day: make that last houre happy and fauourable vnto me, & let rather all the rest of my life be nothing else, but dayes of sorrow, affliction and calamitie.

2. *Despise the worlde.* Seeing I know not the howre, wherein I must leaue thee, ô wretched world, I wil no more set my loue vpon thee. O you my deare friendes, kinsfolkes, and allies, suffer mee to beare you onely that affection, which is compatible with an holy amitie, and may therefore last eternally: for why should I vnite my selfe vnto you, in such sorte, as that af-
ter-

terwardes wee should be forced, to
breake the knot of amitie betwixt vs

3. I will therefore from this very instant, prepare my selfe for that perilous houre, and take that care which is requisite, to end this iourney happily: I will secure the estate of my conscience, to the vttermost of my ability, and take present order for the reformation, and amendment, of such and such defaults.

Conclusion.

Giue thanks vnto God, for these resolutions, which he hath infused & giuen vnto thee: & offer them againe thankfully, louingly, and lowly vnto his Maiestie. Entreate him a new, to giue thee a happie death, for the death of his dearly beloued Sonne, our Lord and Sauour. Implore the assistance of the blessed Virgin, thy Angelicke Guardian, and all the Saints in heauen. *Pater. Ave. Credo.* And binde vp sweete Posie of myrhe, to recreate thy soule the day following.

The sixth Meditation ; Of Iudgement.

CHAPTER XIV.

Place thy selfe in the presence of God.
Pray him to assist thee with his grace.

Considerations.

AFTER the time, that God hath
ordained, for the continuance
of the world ; and after a number of
deadly signes, and horrible presages;
the terrour therof, shal make a man
tremble, for feare and anguish. A con-
suming flood shall burne, and reduce
all to ashes, euerie thing that is vpon the
face of the earth, nothing which wee
are excepted, to be priuiledged, from
this fierie deluge.

2. After this flood of flames and
lightnings, all men shall rise from
their graues (excepting such as al-
ready be risen) and at the sommo-
ning of the Archangels voyce, they
shall appeare, before the iudgement
throane,

throane, in the valley of Iosaphat. But alas, with what difference? For the one sorte, shall arise with glorified bodies, casting forth rayes of exceeding light; and the other in bodies, or rather in carions, most hideous and loathsome to beholde.

3. Consider the Maiestie, where with the Soueraigne Iudge will appeare, enuironed with all the armies of his Angels and Saints. Before him shall be borne triumphantly, his sacred Crosse, shining much more bright then the Sunne. A standart of grace to the good, and of rigour and terrour to the wicked.

4. This soueraigne Iudge, by his redoubted commandement, & which shall suddainly, and in a moment be put in execution, shall separate the good from the bad: placing the one at his right hand, and the other at his left: euerlasting separation, after which these two bands, shall neuer more meete againe together.

5. Th

5. This separation being made, and the bookes of consciences being layed open, all men shal see clearly, the maxims of the wicked, and the contempt which they haue borne to the majesty of God: and on the other side, the penance of the good, and the effects of the grace of God, which they haue receaued, and nothing at all shall be hidden or kept secret in the great consistorie. O good God; what a shamefull confusion will this be for the one, and what a glorious consolation for the other!

6. Consider the last sentence pronounced against the wicked. *Goe you cursed into euerlasting fire, prepared for the diuel and his Angels.* Waigh well these wordes which are so waightie. He, saith he, a word of eternal reiectiō and abandoning of those vnfortunate wretches, banishing them eternally from his glorious face. Next he tearmeth them *accursed*: ô my soule, how dreadful a curse? a curse comprising in it,

it, all maner of milchiefe and miserie
 An irreuocable curse, comprehending
 all times, and eternitie. He addeth
into euerlasting fire. Behold, o my heart
 the grieuous horror, of this eter
 nitie: O eternall eternitie, and bound
 les infinitie of paines, how dreadful
 art thou?

7. Consider the contrary sentence
 giuen and pronounced, in fauour of
 the good. *Come,* saith the Iudge; O
 sweete word, and beginning of sal
 uation, by which God draweth vs
 vnto him selfe, and receaueth vs into
 the bosome of rest and glorie. *The*
blesseed of my Father. O deare blessing
 treasure of blisse. *Possesse the kingdom*
which is prepared for you, from the begin
ning of the world. O good God, what
 excesse of fauour: for this kingdom
 hath no end.

Affections and resolutions.

1. Tremble, o my soule, at the remem
 brance hereof. O my God, who can se
 cure me, at that dismal daye, in which
 the

the pillars of heauen shall tremble
for feare?

2. Detest and abhorre thy sinnes,
for only they can cast thee awaie, at
that dreadfull howre.

3. *Ah, Wretched heart of mine, resolute
amende al.* O Lord, I wil iudge my
life now, with all care and stricktnes,
that I be then iudged far more rigo-
rously. I will examine & cōdemne my
life, accuse and chastice my selfe, that
the eternal Iudge condemne me not, in
that latter day. I will with al forrowe
and humblenesse, frequent the Sacra-
ment of Confession, & will accept all
necessary pennance and aduises &c.

Conclusion.

1. Thanke the goodnesse of God,
that hath giue the meanes, to provide
that day, and time, and oportuni-
ty to do Penance.

Offer him thy heart to performe it.
Pray him to giue thee grace, well &
truly to accomplish it. *Pater. Aue. &c.*
And provide a poesie for all the day.

The

The seventh Meditation. Of Hell.

CHAPTER XV.

Preparation.

1. Place thy selfe in the presence of God.
2. Pray him to assist thee with his grace.
3. Imagine to thy selfe a darke cittie, all fire, with pitch and brimstone, and thronged with miserable citizens, who cannot get out.

Considerations.

1. **C**onsider, that the damned are within this bottomlesse pit of Hell, as within this vnfortunate cittie, where they suffer vnspeakable torments in all their senses, and in al their members: Because, as they haue employed all their senses and members, to commit sinne; so shall they suffer in al the senses and members, the paines and torments due vnto sinne. There the wanton eyes, and lasciuious lookers shall be afflicted with the horrible vision of deuils, and hellish spectacles. The eares for delighting in vitious discourses, detractions, and slander

shall heare nothing but lamentable out-cries, and desperate howlings: and so of others.

2. Consider, that ouer and aboue all these bitter torments, there is yet another greater then they all; which is, the losse and priuation of the glorie of God, from whose amiable face, and fruition, they are for euer irreuocably barred. Now if Absolon found, that the priuation of the face of his father Dauid, was more grieuous vnto him, then his very exile; ô mercifull Lord, what an infinite grieve will it be, to be for euer deprived, from behoulding of thy most delightful and louely face?

3. Consider withall, the eternitie, of these paines, which only thing, maketh Hell intollerable. Alas, if a flea in our care, or if the heate of a little leauer, make one short night so long and tedious; how tedious and terrible shall the night of eternitie be, accompanied with so many vspeakable torments? Of this eternitie, groweth in the

the damned, an eternall desperation
infinite rage, and most abhominable
blasphemie, &c.

Affections and Resolutions.

1. *Terrifie thy soule, and stirre thy self
vp to feare, With the wordes of holy Iob*
O my soule, art thou able to liue fo
euer, with euerlasting flames, and a
midst this deuouring fire? Wilt thou
willingly forsake the sight of thy God
for euer?

2. *Confesse that thou hast deserued it*
And wretch that I am, how often
O my deare Lord, from hencefoorth
I will I take a newe course, and tread
a contrary way; for why should I de
scend into this bottomlesse pit of hell
I will therefore doe this or that en
deauour to auoide sinne, which only
can giue this immortall death.

*Giue thankses, Offer, Praye. Pater
Aue. Credo.*

The eight Meditation: Of Paradise.

CHAPTER XVI.

Preparation.

1. Place thy selfe in the presence of God.
2. Pray him to assist thee with his grace.

Considerations.

1. **C**onsider, a faire and a cleare night, and thinke howe pleasant a thing it is, to beholde the skie all spangled with an innumerable multitude, and varietie of starres. Then againe, in thyne imagination, voyne all this nights goodlie beautie, with the beautie of a faire Sunne-bine day, such a one, that the brightnesse of the Sunne beames, should not hinder, the sight of the golden starres, nor the siluer rayes of the Moone: and after all this, say bouldly, that all this is nothing, in regard of the excellent beautie of that great Paradise. O how this place is to be desired, and to beloued! O how precious is this noble Cittie!

2. Consider the nobilitie, beautie, and multitude of the inhabitants, and citizens of this blessed countrey; those millions of millions of Angels, and Archangels; of Cherubins and Seraphins: those troupes of Apostles, Prophets, Martyrs, Confessors, Virgins, and holy Matrons. O how blessed, is this blessed companie? The lowest & meanest whereof, is more beautifull to beholde, then al this visibie world: what a sight will it then be, to see the altogether? But ô my God, how happy are they? They sing continuallie, melodious songs of eternal loue; they alwayes enioy, a constant and stedfast estate of gladnesse, they enterchange one to another, vnspeakable contentments, and liue in the comfort of endlesse, and indissoluble amitie.

3. In a word, consider what good they all haue to enioy God, who gratifieth them for euer, with his amiable countenance; and by the same, powreth into their hearts, an abisse of

de

delights. What a good is it, to be vni-
ted euerlastingly to their beginning?
They are there like happie birdes,
which flie, chirping and singing perpe-
tually in the heauen of thy diuinitie;
which compasseth them on all sides,
with vnspeakable pleasures: there eue-
rie one strineth, with an holy emula-
tion, who may doe best; and without
any enuie, sing the praises of their
Creator. Blessed be thou, ô sweete
Lord, and soueraigne maker, who art
so bountifull vnto vs, and doest com-
municate vnto vs so liberally, the e-
uerlasting treasures of thy glory. And
God on the other-side, blesseth them
all, with an eternal benediction. Bles-
sed be you for euer, saith he, my be-
loued creatures, who haue so faithful-
lie serued mee, and who shal laud me
euerlastingly, with so great loue, cou-
rage, and contentment.

Affections and resolutions.

1. *Admire and praise, this heauenlie
countrie.* O how beautifull art thou,

my deare Hierusalem?

2. *Reproach vnto thy heart, the little courage, which it hath had vnto this present, for hauing gone so much awrye, from the way of this glorious habitation.*

O wherfore, haue I so much estranged my selfe from my soueraigne good? Ah wretch that I am, for these pleasures, so displeasing and light, haue I a thousand and a thousand times, left the eternal and infinite delights. Where was my wit & vnderstanding, to despise such goods so desireable, for desires, so vaine and contemptible?

3. *Aspire notwithstanding, with vehement resolution, to this delicious and desired abode.* O my gracious God, since it hath pleased thee, at the length to recall my wandering steps, and to direct them into the right way, neuer hereafter will I turne backe to those by-waies; neuer hereafter, will I stray from the true path. Let vs goe with courage, my deare soule; let vs runne towards this blessed cuntrye, which

is promised vs, in the kingdome of heauen : what make we so long in this beggerly countrie of Ægypt? I will therefore dispatch my selfe, from all such things, as may put me out of the way, or hinder me in so happie a iourney. I will performe such and such thinges, as may bring me safely, and speedely to my iourneys end. *Giue thanks. Offer. Pray. Pater. Ave. Credo.*

*The ninth Meditation: By way of election
or choise of Paradise.*

CHAPTER XVII.

Preparation.

1. Place thy selfe in the presence of God.
2. Humble thy selfe before his Maiestie, praying him to inspire thee, with his grace
3. Imagine thy selfe to be in a plaine field, all alone, in companie of thy good Angell, as young Toby, going to Rages. And that he causeth thee to see about thee Paradise open, with all the pleasures, represented, in the former meditation of

Paradise: and beneath, that he makes thee see the pit of hell wide open, with all the torments, described in the meditation of hell. Thou being thus placed vpon thy knees, before thy good Angel.

Considerations.

1. **C**onsider, that it is most certaine, that thou art in very deede, in the midway to Paradise and Hell; and that the one, and the other, is open to receiue thee, according to the choise which thou shalt make.

2. Consider that the choise which now thou makest, of the one, or the other place in this world, shall last for all eternitie, in the world to come.

3. Consider, that although, both the one, and the other, be open to receaue thee, according to thy choise; yet that God, who is readie to giue thee, either the one by his iustice, or the other by his mercie; desireth notwithstanding, with an incomparable desire, that thou wouldest make choise of Paradise: and thy good Angell also, vrgeth and presseth thee with all his power,

power, offering thee on Gods behalfe, a thousand succours, and a thousand graces, to helpe thee to ascende and mount vp thither.

4. Consider, that Iesus Christ from heauen aboue, louingly beholdeth thee, and inuiteth thee sweetely, saying. Come, ô my deare soule, to euerlasting repose, betweene the armes of my goodnes, where I haue prepared immortal delights for thee in the multitude of my loue. Behold likewise, with thy inward eyes, the holy Virgin; who with a mothers tender loue, exhorteth thee, saying. Take heart & courage, my childe, despise not the desires of my Sonne, nor the manifold signes which I haue cast foorth for thee, earnestly togeather, with my Sonne, tendring thy eternall saluation. Behold the Saints also, which exhort thee; & a million of holy soules, courteously alluring thee, and wishing nothing else, but that one day, thy heart may be ioyned with theirs, in that

E 4 happy

happie companie, there to praise God, for euer and euer: assuring thee, that the way to heauen, is so vneasie, as the worlde would make it. Come bouldly, deare soule, say they, forward with courage; for he that shall ponder diligently, the way of deuotion, by which we haue ascended hither, shal perceauce, that we arriued to these eternall ioyes, through pleasures; without comparison more pleasant, then all the delights, and pleasures of the world.

Election.

1. O Hell, I detest thee now and for euermore: I detest thy torments and paines: I detest thy vnfortunate, and accursed eternitie: and aboue all, I detest those eternal blaspheemies and execrations, which thou vomitest out eternally against my God. And turning my soule to thee, O beautiful Paradise, euerlasting glorie, and endlesse felicitie, I make choise for euer, and irreuocably, of my dwelling and habita-

bitation, within thy faire and beautifull buyldings; within thy holy, and most louely tabernacles. I blesse thy mercie, ô my God, and accept the offer, which it pleaseth thee to make mee. O sweete Sauour Iesus, I likewise embrace thy euerlasting loue, and agree to the purchase which thou hast made for mee, of a happie lodging in this blessed Ierusalem: not so much for any thing else, as to loue & blesse thee for euer and euer.

2. In like maner, accept the fauours which the Virgin, and all the blessed Saintes, present vnto thee. Promise them that thou wilt walke towards them, & giue thy hand to thy good Angell, that hee may guide thee thither, and encourage thy soule, to make this choise. *Pater.*

Aue. Credo.

*The tenth Meditation: By Way of election
and choise, which the soule maketh
of the deuout life.*

CHAPTER XVIII.

Preparation.

1. Place thy selfe before God.
2. Prostrate thy selfe before him, and craue
the assistance of his grace.

Considerations.

1. **I** Magine thy selfe once againe, to
be in a plaine felde, all alone
with thy good Angell; and that thou
seest on thy left hand, the diuell seated
vpon a great highe throne, with manie
infernall fiendes by him. And round
about him, a great troupe of world-
lings, which all bare-headed, acknow-
ledge him for their Lord, and doe him
homage, some by one sinne, and some
by another. Beholde, the countenance
of all these vnfortunate Courtiers, of
this abominable Kinge. Beholde,
some of them furious, and madde
with hatred, enuie, & choller. Others.
killing,

tion
b
killing one another, with spite and rancour: Others withered awaie, pen-
fue and busie, onely to heape vp riches: Others, attending onely to vanitie, led awaie with pleasures, altogether vnprofitable: Others filthie, ouglie, rotten, and putrified, in their brutish affections. Beholde, how they are all without any repose, without order, and without contentment. Beholde, how they despise one another, & loue but onely from the teeth outwarde. In a word, thou shalt see a pitifull common wealth, miserablie tyrānized, by this accursed King, which may iustly mooue thy heart to compassion.

2. On the right side, beholde, Iesus Christ Crucified, who with most heartie loue, prayeth for these poore people, possessed of the diuel, that they may be freed and deliuered from that tyrannicall thraldome; and calling them meekely and curteously vnto him. Behould, rounde about him, a

great troupe of deuout persons, euery one in companie of his holie Angell. Behould, the beautie of this kingdome of deuotion. O what a goodlie sight is it, to see this troupe of Virgins, of men, and women, whiter then the Lillies. That assemblie of Widowes, full of holie mortification and humilitie. Behould, the ranckes of diuers married folke, liuing so sweetly together, with mutuall comforte, which can not proceede, but frō heauenly charitie. Consider how these deuout soules, accomodate the care, of their exteriour house, with the care of the interiour: And the honest loue of the husband, with that of the celestially bridegrome. Behold them all vniuersally, and thou shalt see in them all, a sweete, holy, and amiable countenance; all of them reuerently giuing eare to our blessed Lorde, whom euerie one would willinglie plant in the midst of his heart. They are full of ioy, but their

their ioy is gracious, charitable, and well ordered: they abound in loue one towards another; but their loue is sacred, pure, and vnspotted. Such as suffer afflictions, amongst this deuout companie, neither torment nor trouble them selues, nor leese their courage. Lastly, behold, those louely eyes of our Lord and Sauiour, which sweetly are cast vpon them alto comfort them; & how they altogether aspire vnto him.

3. Thou hast alreadie, cast of Satan, with all his wofull and execrable troupe, by the good affections and resolutions, which through Gods grace, thou hast conceaued: notwithstanding, thou art not yet arriued to the palace of thy king, our Lord Iesus; nor ioyned with his blessed Court, of deuoute soules, but hitherto, thou hast alwaies remained, betweene the one and the other.

4. The blessed Virgin, with S. Ioseph, S. Lewes, S. Monica, & a hūdred thousand

and other Saints, which are in the Squadron, of those that lined deuoutlie, in the midst of the world, do inuite and encourage thee.

5. The crucified king of glory himselfe, calleth thee courteously by thine owne name: Come my wel-beloued, come hither that I may crowne thee.

Election.

1. O vaine world, ô abominable troupe, no; you shall neuer more see mee vnder your banner. I haue for euer left off your fooleries and vanities. O execrable king of pride, ô cursed king, fiend of Hell; I renounce thee, with all thy vaine pompes: I detest & defie thee, with all thy workes.

2. And humblie turning my selfe vnto thee, my deare Lord Iesus, king of felicitie & eternal glorie; I embrace thee, with all the forces of my soule; I adore thee, with all my heart: I choose thee, now and euer for my king, and for my onely Prince: I offer vp vnto thee, my inuiolable fidelitie.

I doe

I doe homage irreuocable vnto thy diuine Maiestie, and submit my selfe wholly, to the obedience of thy holy lawes and ordinances.

3. O sacred Virgin, my dread and deere Lady, I choole thee for my advocate and my guide: I render my selfe vnder thy collours: I offer from henceforth, a particular respect & reuerence, vnto thy memorie.

4. O my good Angell, present me vnto this glorious & sacred assembly, and abandon me not, vntil I arrive to the societie of this blessed companie: with whom I say from my heart, and will say for euer: Liue for euer, my Lord Iesus, liue for euer, my Lord Iesus. *Pater. Aue. Credo.*

How to make a generall Confession.

CHAPTER XIX.

Hitherto (my deare Philotheus) haue I set downe the Meditations, which I thought requisite for our purpose: and when thou hast passed

fed them ouer with diligence and deuotion; then goe with an humble, but yet courageous spirit, to make thy generall Confession. But I pray thee, suffer not thy selfe to be troubled with any kinde of apprehension. The Scorpion is venemous in the wound which ariseth from his sting: but himself, being reduced into oyle becomes, a singular remedie against his owne stinging: so sinne is not shamefull, but when it is committed, but being conuerted into confession and Penitence, becommeth wholesome & honorable. Contrition and Confession, are so pretious, and of so sweete a smell, that they blot out the filthe, and disperse the stinch of sinne. Simon the leaper, iudged Mary Magdalen to be a sinner, and called her so: but our mercifull Sauour denyed it, and spake no more of her finnes, but of the sweete perfumes which shee powred forth, and of the greatnesse, and odoriferous sent, of her
infla-

inflamed charitie.

2. O my Philotheus, if we be truly humble in our owne eyes, and in the sight of God, our sinnes will displease vs about all thinges, because God is so highly offended with them: but the accusation of our sinnes, will be sweet and pleasant vnto vs, because God is greatly honoured with it. A kinde of heart ease, and asswaging of paine it is, to haue declared plainly and sufficiently, the disease that tormenteth vs, to a skillfull Physitian, that can cure vs.

3. When thou comest before thy ghostly father, imagine thy selfe to be on the mount of Caluarie, kneeling right vnder the feete of Iesus Christ Crucified; from whom distilleth, his most pretious blood on all sides, to bathe and washe thee from thy iniquitie. For although, it be not the very blood of our Sauour, yet it is the meritt and valour of his blood, shed for vs, vpon the Crosse; which
was-

washeth and watereth abundantly the soules of the penitents, in euerie Confessionary. Open then thy heart well, to expel thy sinnes by vertue of Confession; for according to that measure, in which they goe out of thy soule, wil the grace of God, enter in their roome, to fill thee brim-full with his blessing.

4. But be sure, to declare the state of thy soule; and all thy sinnes, simply, plainely, and fully. Satisfie thy conscience in this, once for all thy life after; and that done, hearken to the aduertilements, and ordinances, of the seruant of God; to whom thou Confessest, and say with holy Samuell in thy heart: *Speake Lord, for thy seruant hearkeneth vnto thee*. Yea (my Philotheus) it is God, whose voice thou hearest in that place. For so said he vnto his Vicars, *Hee that heareth you, heareth me*.

5. After that, take in hande, this protestatiō following, which serueth, for

for a conclusion, of all thy Contritiō:
Ponder it wel from the beginning to
the ending; and reade it attentiuely,
and with the greatest feeling that
possible thou canst.

*An authenticall protestation, serving to
graue in the soule, a firme resolution to
serue God, and to conclude the actes of
Penance.*

CHAPTER XX.

I. **I** Wretched sinner, heere personal-
ly appearing, and standing in the
presence of God euerlasting, and of al
the court of heauen: hauing conside-
red the exceeding mercie of his diuine
goodnesse towards mee, most vn-
worthie and miserable catife, whom
he hath created of nothing; prefer-
ued, susteyned, and deliuered from so
manie dangers, and endowed with
so manie benefits: But aboue al con-
sidering the incomprehensible sweet-
nesse and clemencye, wherewith this
most good God hath so bountifully
tole-

tolerated me in my iniquities, and so
louingly inspired me, inuiting me to
amendment, and so patiently expe-
cted my Penance and Conuersion, vn-
till this N. yeare of my age: notwith-
standing, all my vnthankfulnesse, dis-
loyaltie, and infidelitie: whereby de-
ferring my Conuersion, and despising
his graces, I haue so impudently of-
fended him: hauing moreouer confi-
dered, that the day of my Christe-
ning, I was so happely & holily vowed
and dedicated vnto God, to be his
childe; and that contrary to the pro-
fession, which then was made in my
name, I haue so many and fundrie ti-
mes, so execrably and detestably pro-
faned and violated my soule, imploy-
ing it, and opposing it, against his di-
uine maiestie: At length recalling my
selfe, and prostrating my selfe in heart
and minde, before the throne of his
diuine iustice, I acknowledge, con-
fesse, and yeelde my selfe lawfully at-
tached, and convicted of high treason,
against

gainst his diuine Maiestie; and guilt
of the death and Passion, of Iesus
Christ, by reason of the hainous sin-
nes, which I haue committed; for
which hee dyed and suffered, the tor-
ment of the Crosse: So that conse-
quently, I am worthie to be cast away,
and damned for euer.

2. But turning my selfe towards
the throne of the infinite mercie, of
the selfe-same eternall God; hauing
retsted from the bottome of my
heart, and with all my force, the ini-
quities of my life fore-passed: I most
humble require and craue pardon,
grace, and mercy: with entire absolu-
tion from my crime, through vertue
of the Passion and death, of the same
sauiour & redeemer of my soule; vpon
whom relying, as vpon the only foun-
dation of my hope, I Confirme againe,
aduow, and renew, the sacred profes-
sion, of loyal seruice, and fidelity, made
in my name & behalfe, vnto my God,
at my Baptisme: renouncing the deuil,
the

the flesh, and the world; abhorring their execrable suggestions, vanities, and concupiscences, for all the time of this present life, and for all eternitie. And cōuerting my selfe vnto my most gracious and mercifull God, I desire, deliberate, purpose, and fully resolute irreuocablie, to honour him, serue him, and loue him now and for euer; giuing him for this ende, and dedicating, and consecrating, my spirit, with all its faculties; my soule, with all her functions; my heart, with all its affections; and my bodie, with all its senses: protesting, neuer more to abuse any one part of my being, or nature, against his diuine will, and soueraigne Maiestie: to whom I offer vp and sacrifice my selfe in spirit, to be to him a loyall, obedient, and faithfull creature for euer: without euer vnsaying, reuoking, or repenting me of my promise.

3. But if alas, through suggestion of mine enemy, or through humane frailtie,

ailtie, I chance at any time to trans-
gresse, in any thing whatsoeuer, this
my purpose and resolution, I protest
and determine, from this very houre,
through the grace and ayde of the holy
ghost, to rise againe, so soone as I
shall perceauie my fall, & so to returne
new to the diuine mercy, without
any stay or delay whatsoeuer. This is
my will, intention, and resolution ir-
reuocable and inuiolable; which I ad-
dow, and confirme without reserua-
tion or exception, in the same sacred
presence of my God; and in the sight
of the triumphant Church; and in the
presence of the Church militant, my Mo-
ther, who vnderstandeth & registreth
this my declaration, in person of him,
who as her officer heareth me, and ta-
keth my Confession in this action.

4. Let it please thee, O my eternall
God, almightie and all good Father,
Sonne, and Holie Ghost, to confirme
and strengthen me in this resolution;
and to accept this my cordiall and in-
ward

ward sacrifice, in the odour of sweetness. And as it pleaseth thee to lighten me with thy holy inspiration, and to giue mee the will to purpose fully, so graunt me also force & grace to performe it perfectly. O my God, thou art my God: God of my heart, God of my soule, and God of my spirit: and for such, do I reuerently, thankfully, and louingly acknowledge, honour, and adore thee, nowe, and for euer. Live ô Iesu.

A deuout maner to receaue Absolution.

CHAPTER XXI.

THis protestation ended, be verie attentiuē, and open the eares of thy heart, to heare the wordes of thy Absolution, which the Sauour of thy soule himselfe, sitting vpon the throne of his mercie, will pronounce from aboue in heauen, before all his Angels and Saints, at the same time, that the Priest in his name, doth absolve thee here beneath vpon earth. So that

all that glorious troupe of the blessed Citizens of heauen, reioycing at this happie successe of thine, will sing a spirituall Canticle, with incomparable ioye; and all giue the kisse of peace, and fellowship vnto thy heart, now sanctified and reestablished in grace.

2. Beholde here (my Philotheus) an admirable contract, which passeth betweene thee and thy God, by which thou makest so happie a peace, with his diuine Maiestie; for as much as giuing thy selfe to him, thou gainest him and thy selfe also, for life euermlasting. It remaineth only to take penne in hande, and subscribe with a ioyfull hart to the acte of thy protection, and afterward, thou shalt goe to the sacred Altar, where God on the other side, will reciprocally, signe and seale thy absolution, and the promise which he makes vnto thee, of the kingdom of heauen, putting himselfe by this venerable sacramēt, as a sacred seale and signet, vpon thy renewed hart.

F

3. Thus

3. Thus I trow (Philotheus) thy soule wil be wholly purged frō sinne, and all sinful affections. Yet because these affections are easilie bredde, and borne a new in the soule, through our frailtie, and ouer-rebellious concupiscence, which may well be mortified, but neuer wholie extinguished, while we line in this mortall life, I wil giue thee some instructions, which being wel practised, may preferue thee hereafter from mortal sinne, and from all inclination or affection thereof, so that it may neuer hence-foorth, finde place in thy heart. And for so much, as the selfe-same instructions, serue also for a more perfect and higher mortification of the soule, before I deliuer them, I will say a worde or two, of this absolute and perfect puritie of minde, whereunto I would willingly conduct thee.

That

*That we must purifie our selues from
the affections which we haue to
veniall finnes.*

CHAPTER XXII.

1. **A**S the day light encreasing, we see by degrees more cleerly in a looking glasse, the spottes and blemishes of our countenance: euen so as the inward light of the holy Ghost illustrates our consciences, we see more plainly and distinctly, the finnes, inclinations and imperfections, which may hinder vs to attaine vnto true deuotiō. And the very same light which causeth vs to discouer those spots & deformities, ēflameth vs likewise with desire to cleanse & purges vs from thē.

2. Thou shalt discouer in thy selfe (my deare Philotheus) that besides mortal finnes and the affection to thē, from which by the afore-mentioned exercises, thou hast bene purged, there remaine yet in thy soule, diuerse inclinations and affections to venial finnes.

nes . I do not say thou shalt discover veniall finnes, but inclinations to the: now the one is farre different from the other: for we can neuer be altogether free from veniall finnes in this mortall life, at least so to continue in that puritie for any long time, but we may be well without all affection vnto veniall finnes: for (to giue an example of this differēce) it is one thing to lie once or twice merilie, in things of smale importance, & another thing to take pleasure in lying, and to beare an affection to this kinde of sinne.

3. I say then, that one must purge his soule from all the affections & inclinations that he feeleth to veniall finnes, that is to say, that he must not nourishe, voluntarilie a will to continue and perseuer, in any kind of veniall sinne: for it would be too too great a negligence, to keepe wittingly and aware vnto vs in our conscience, a thing so displeasing vnto God, as is the wil to be willing to displease him:

for

for a veniall sinne be it neuer so litle, displeaseth almightie God, though not so hainously, that he will damne vs, or cast vs away for euer for the same. Yf then veniall sinne displease him, the will and affection which one hath to venial sinne, is no other thing, but a resolution and purpose to displease his diuine maiestie. And how is it possible, that a generous and noble soule, should indure, not onely to displease his God, but to beare an affection to displease him?

4. Such affections (my Philotheus) are directly contrarie to deuotion, as affection and delight in mortal finnes, are opposite to charitie: They weaken and weaken the forces of the spirit, hinder the course of diuine consolations, open wide a gate to tentatiōs: and although they kill not the soule outright, yet they make it exceeding weak and feeble. *Dead flies* (saith the wiseman) *marre the sweetnes of an ointment*: but those which eate thereof in

passing, spoyle nothing but that which they take, leauing the rest vntainted: but when they linger long and die in the ointment, they marre both the virtue and valew of it, and leaue it nothing worth but to be cast away. So veniall sinnes, chauncing to fall in a deuout soule, and not staying there any time, do not much harme vnto it: but if the same sinnes dwell in the soule, through the affection and delight wherwith she entertaineth the, they make hir without doubt, to leese the sweetnes of the ointment, which is the grace of holie deuotion.

5. Spiders kill not the Bees in their hiues, but they spoile & corrupt their honie, and entangle their honny cōbs with their cobwebbes, so that the Bees can not goe forward in their worke. This is to be vnderstood, when spiders get into the hiues, so that they make their abode in them. So veniall sinnes kill not our soules, but yet marre the honnie of our deuotion, &

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intangle the powers of our soule so stronglie with naughtie customes and bad inclinations, that it can no more exercise charitie with promptnes and alacritie, in which deuotion cōsisteth: but this is to be vnderstood when veniall sinnes dwell in our conscience, by the affection and delight which we beare vnto them.

6. It is no hainous sinne (my Philotheus) to tell some litle lie in pastime, to exceed somewhat in needlesse talke, in carelesse lookes, in apparel, in myrthe, in play, in dancing, and such like toys, so that as soone as we perceauē these ghostly spiders entered into our soules, we chase them and driue them presently away, as the Bees driue away the corporall spiders: but if we permit them to stay in our hartes, and not only this, but if we bend our affections to retaine and multiplie the, we shal soone finde our honnie destroyed, and made bitter, and the hie of our conscience pestered & spoiled.

But I say once againe: what likelyhood is there, that a noble and virtuous soule, would take pleasure in displeasing God, and delight her selfe in becoming disagreeable vnto him, and to retaine a desire and will to do that, which she knoweth to be grieuous vnto him?

That we ought to purifie our selues from affection and delight of vnprofitable and dangerous thinges.

CHAPTER XXIII.

i. **G**Ambling, dancing, feasting, brauerie, maskes, comedies and such like pastimes, of them selues are not hurtfull at all, but indifferent, and may be well and ill vsed: yet notwithstanding, these things be dangerous, and for one to beare an affection vnto them, is yet more dangerous. I say then Philotheus, that although it be no sinne at all, but lawfull to play, to daunce, to deck and adorne thy selfe according to thy estate & the custom

of times, to heare honest comedies, to banquet with sober companie: yet to delight in such things, is exceeding dangerous, and altogether contrarie to the exercise of deuotion. It is no sinne to do such things: but it is very ill to sett thy affection that way. It is pittie to sow such vaine and foolish thoughts in the fertil field of our hart, which take vp the roome of virtuous impressions, and hinder the iuice of the soule from nourishing good and wholsome inclinations.

2. The auncient Nazarits, abstained not onely from all that which might inebriate or make them dronck, but from grapes also, and the veriuce of grapes: not that the grape or veriuce maketh drunke, but because it was to be feared, least tasting the veriuce, they should be tempted to eate the grapes, and by eating grapes, they should stirre vp an appetite of drincking wine. I denie not but we may sometimes vse these dāgerous thinges,

but I auouch absolutely, that we can neuer setle our affection and delight on them, without detriment to deuotion. The Stagges when they feele themselves ouer-fatt, retire to the bushes and thickets of the forests, because they perceauē, that being loaden with their owne waight, they should not be able to runne, yf they should chaunce to be hunted. In like manner the hart of man surcharged with these superfluous, vnprofitable, and perilous affections, cannot runne after his God with promptnes, facilitie, & willingnesse of minde, which is the true point of deuotion.

3. Litle children sweat and tyre themselves to carche Butterflies, & no bodie thincks it ill in them, because they be litle children: but is it not a ridiculous thing, nay rather is it not lamentable, to see men of vnderstanding many yeares, to be besotted with the delight of such fond toyes, and base trifles, as these of which we speake? which be

fide

sides that they be altogether vnprofitable, put vs likewise in euident danger of erring, and disordering our selues, in the pursute of holinesse and pietie. For this cause (my deere Philotheus) I say that we must necessarielie purifie and cleanse our selues from these affections: for though the acts them selues, be not alwaies contrarie to deuotion, yet the inclination & delight in such actions is alwaies damageable vnto it.

*That we must purge our selues, from
bad inclinations.*

CHAPTER XXIV.

1. **B**Esides these vitious inclinations we haue (my Philotheus) certaine naturall inclinations to some kind of acts: which inclinations, because they proceed not in vs from our particular finnes, are not properlie finnes, neither mortall nor veniall, but are onely imperfections, and defects; for example the holie matron S. Paula, according to the relation of Saint

Hierom, had a great inclination to griefe and sadnes, so that at the death of her children and husband, she was alwaies like to die for sorow: this was an imperfection in this blessed woman, but no sinne at all, since she had it against her will, for no doubt she took no pleasure in this kind of sorow.

2. There be some that naturallie are light of behauour, others stubborne & fullen, others hard to receaue and admit another mans counsell, other some prone to indignatiō, others to choller, others to loue: and to be briefe, few shalt thou finde, in whome some such imperfection may not be noted. Which although they be as it were proper and natural to euery one, yet by a care and contrarie affection, they may be moderated and corrected, yea and be altogether purged and deliuered of them.

3. And I tel thee (ō Philotheus) that it is necessarie that thou endeavour so to doe. Men haue found the meanes

to change bitter Almond trees into sweet, only by percing them close by the roote, to lett out the bitter iuice of them: why may we not then, let forth our peruerse inclinations, from the root of our hart to become better? There is not so good a nature, but may be corrupted by vicious customes: nor so bad and stubborne a condition, but may first by the grace of God, and next by good industrie and diligence, be corrected and surmounted: To this end therefore wil I now set thee downe some instructions and exercises, by which thou maist purge thy soule frō all affections to veniall sinnes, & from these naturall imperfections, & withall fortifie and arme thy selfe against all mortall sinne. God giue thee grace to practize them well and effectually.

The

THE SECOND PART
OF THIS INTRODVCTION,
CONTAINING ADVICES FOR
the lifting vpp of the soule to God by
prayer, and by vse of the Sacrament.

Of the necessitie of prayer.

CHAPTER I.

1. **T**He exercise of prayer, placeth our vnderstanding in the cleernes of the diuine light, and exposeth our cold affectiō, to be warmed by the heate of heauenly loue: nay, there is nothing that so much purgeth our vnderstanding from ignorance, and our will from depraued affections. Prayer is the water of benediction, which being sprinkled vpon our soules, maketh the plants of our good desires to flourish, washeth our mindes from imperfections, and tempereth the inflamed alteration which passions produce in our hart.

2. All prayer hath these good effects

fects, bur aboue all I counsell thee to
applie they selfe to mentall and cor-
diall prayer, and especially that which
hath for its matter or subiect, the life
and passion of our Lord: for beholding
him often by meditation, thy soule
wilbe filled with him, thou wilt learne
his cariage, as it were and gestures, &
conforme all thy actions according to
the measure and modell of his. He is
the light of the world: it is in him the,
by him, and for him, that we must be
cleered and illuminated; he is the
louely tree of life: vnder his shadow
then, must we refresh our selues; he
is the liuing well of Iacob, to washe
away all the ordure and staines of our
soule. To be short, we see that litle
children, by hearing their mothers
speake, and pratling often with them,
do come to learne their language: and
so we cōtinually conuersing with our
Saviour by meditation, obseruing &
pondering reuerently, his words, his
workes, and his affections, shal soone,
by

by the helpe of his grace, learne to speake, to worke, to will, and desire as he did. We must rest vpon this resolution my Philotheus, and beleue me we cannot come vnto God the Father by any other gate but this: & euen as the glasse of a mirrour cannot stay or retayne the rayes of our eye-sight, vnlesse the back be seeled with tinne or leade: so the deitie cannot wel be contemplated by vs in this world, if it were not ioyned to the sacred humanitie of our Sauour, whose life and death is the most proportionable, delicious, sweet and profitable obiekt, that we can choose for our ordinarie meditation. Our Sauour, not for nothing caled him selfe the bread of heauen: for as bread is to be eaten with all sorts of meats: so our Sauours life must be meditated, considered, and sought after, in all our prayers and actions. This life and death, hath been disposed and distributed, into diuers points & passages to serue for meditation,

tion, by many authours: those whom I
councell thee to vse, are S. Bonauentu-
re, Bellitan, Bruno and Capilia.

3. Employ in it euery day an houre,
& that before dinner, if it may be, be-
times at the beginning of the mor-
ning: for then shalt thou finde thy spi-
rit lesse troubled and distracted, and
more freshe and disposed after the re-
pose of the night. But spend no more
then an houre, vnlesse thy spirituall fa-
ther exprestly command it.

4. Yf thou canst performe this ex-
ercise in the church, and finde leasure
and tranquillitie there, it would be a
place most commodious: for no body,
nether father nor mother, nor wife
nor husbād, nor any other whosoever,
can with any reason hinder thee to stay
at the least one houre in the church:
wheras being subiect by any obligatiō
or dutie to such parties as I haue na-
med in thy owne house, thou wilt not
be able peraduenture, to promise thy
selfe an houre so free and quiet.

5. Be-

5. Begin al thy Deuotions, be they mental or vocall, with the presence of God: keep this rule without faile, and without exception: and in short time thou shalt perceauē, what inestimable profit thou shalt reape by it.

6. If thou wilt beleue my counsell, accustome thy selfe to say thy *Pater, Ave, and Creed* in Latin: but learne likewise to vnderstand wel the words contained in them, and what they signifie in thine owne language: to the end that saying them in the common language of the church, thou maist iointly tast and relish, the admirable and delicious sence of those holy prayers: which thou must vse to say, fixing profoundly thy thoughts vpon euery worde of them, and procuring to folow the sence of them with an enflamed affection: not making posthaste, or struiuing to say a great manie, but rather studying and endeououring to say those which thou sayest, from thy hart: for one onely *Pater noster*,
sayd

sayd with feeling and heedfull attention of mind & desire, is better worth by farre, then many recited hastelye & with litle ponderation of the meaning of them.

7. The Beades or Rosarye of our Lady, is a very profitable kind of prayer, yf it be vsed as it ought: which that thou maist practize, prouide thy selfe of some litle treatise or other, of many which be sett foorth for that purpose. It is good also to say the Letanies of our Ladie, of the Saints, of our Sauour, and other such vocal prayers, as are in approued Manualls and Primers allowed of by the church: With this item, that if God haue bestowed vpon thee the gift of mentall prayer, thou reserue alwaies the principall place and time for it. So that if after thy mental exercise, either for multitude of thy affaires, or for any other respect, thou be not able to say thy accustomed vocal prayers: be not therefore troubled or disquieted, but rest
con-

content to say before, or after thy meditations, the *Pater noster*, *Aue*, and *Creed* of the Apostles.

8. If in making thy vocall prayers, thou feele thy hart drawen and inuited to inward mentall prayer, refuse not to goe where this good motion inuiteth thee, but let thy spirit decline faire and softly on that side: and care not much for missing thy vocall prayers, which thou didst intend; for the mental prayer which thou hast made instead therof, is much more pleasing to God, and more profitable for thy soule. I except from this rule, the Ecclesiasticall office, for if thou be bound to say it by obligation of order of life, that duty must first of all be payed and performed.

9. Yf it should so happen, that al the whole morning should passe away, without performance of this sacred exercise of mentall prayer, either for the multitude of thy affaires, or any other cause (yet procure by all meanes possible)

possible that such causes happen, but seldom) endeavour to reparaire this losse after dinner, in some houre furthest after meate: for doing it presently after repast, before degestion be well made, thy health would be much impaired, and thou shouldst finde thy selfe ouercharged with drouelines.

But if all the day long, thou canst not recouer this losse, recompence it at least, by multiplying iaculatorie prayers, and by reading of some book of deuotion, with some penance or other for committing this fault: and herewithall make a strong resolutiō, to sett thy selfe in good order all the day following.

breef method of meditation. And first of the presence of God, which is the first point of preparation.

CHAPTER II.

BUt perhaps (Philotheus) thou knowest not, how thou shouldest

dest make this mentall prayer, which wee so much commend vnto thee: for it is a thing that in this our vnhappy age, very fewe are acquainted withall. For this cause I present thee a breef & simple method to that end: vntil such time as by reading of many good booke, that haue been composed vpon this subiect, and aboue all by often vse and exercise, thou be more amply instructed.

And first I sett thee downe the Preparation, which consisteth in two points: wherof the first is, to place thy selfe in the presence of God; & the second, to inuoke his ayde and assistance. To place thy selfe in the presence of God, I propound vnto thee, the four principall meanes following, wherewith thou maist helpe thy selfe in this thy beginning.

1. The first consisteth in a liuelie & feeling apprehension of the Omnipresence of God, that is to say, to conceaue and acknowledge, that God is in all

all, and euerie where, and that there is
neither place, nor thing in the world,
wherin he is not most assuredly & cer-
tainely present: so that as the birds,
whersoever they flie, encounter all-
ways with the ayre wherewith they
are alway compassed: in like manner,
where euer we be, we finde God still
present.

Euery one knoweth this verity, but
euery one is not attentue to appre-
hend, & ponder it: Blind men that see
not a Prince who is present with the,
omitt not to respect and honour him,
when they are admonished of his pre-
sence, but because they see him not
with their eyes, they easily forget that
he is present, and forgetting him,
more easily omitt their due respect
and reuerence.

Alas we see not God (my Philo-
sophus) who is present allway with vs,
though faith doth aduertise vs of his
presence: yet not seeing him with our
eyes, we often forgett our selues, and
ther-

therfore comport and carie our selues, as though God were very farre from vs. For allthough we know well enough, that he is present in all things; yet not pondering, nor waying this presence, it is euen as much as if we knew it not.

Therefore euer, before prayer, we must prouoke our soule, to an attētiue fight (as it were) and consideration of Gods presēce: so did holy Dauid, when he cried out: *If I mount into heauen, O my God, thou art there: If I descend into hell, thou art there present:* we must then vse the wordes of Iacob, who after he had seene the mystery of the sacred ladder, he said. *O how holy and dreadful is this place! verely God is in this place, and I knew it not:* that is, he thought not of it: for he was not ignorant, that God was in all, and in euery where. When thou comest then to prayer (Philotheus) say inwardlye to thy owne hart: *O my hart, my hart, God almighty is heere present in very deed*

3. The second meanes to place thy selfe in this sacred Presēce is, to think, and consider, that God is not only in the place where thou art: but that he is by a most particular and peculiar manner in thy hart, and in the verie bottom of thy spirit, which he quickeneth and animateth with his diuine presence, being there as the hart of thy hart, and the spirit of thy spirit. For as thy soule is as it were spread through all thy bodie, and in euerie part and parcel therof, and yet is in a more speciall and remarkeable manner present in the hart: so likewise God being verily present in all things, assisteth notwithstanding with a more particular and notable presence in our spirit. For this cause Dauid calleth God, the *God of his hart*, and S. Paul sayeth, that, *We liue, We moue, & Wee are in God*. In consideration then of this veritie, stirre vp in thy hart, a great reverence towards thy God, who is so inwardly present in thy soule.

4. The third manner of Presence is, to consider and behold our blessed Saviour, who in his sacred humanitie, beholdeth from heauen all persons in the world, but especially all Christians, who are his children, and most particularly, such as be in prayer: whose actions and behauour, he marketh most louingly. And this is not a simple imagination of our phantasie, but an infaillible veritie: for although we see not him, yet he from thence aboue considereth & looketh vpon vs. S. Stephen saw him in such sort, viewing and marking his comportment in his martyrdom. So that we may truly say with the espouse. *Behold him there behind the wall, looke where he is looking through the windowes, seeing through the lattice.*

5. The fourth manner of Presence, consisteth in helping our selues with a simple imagination, by representing to our thoughts, our Saviour in his sacred humanitie, as if he were hard by

vs,

vs, according as we are accustomed to represent our frinds to our fancie, and to say . Me thincks I see such a one doing this or that, it seemes vnto me, that I behold him thus or thus attired, and such like.

But if the venerable Sacrament of the altar were present, then this presence were reall, and not by meere imagination, for the species and appearance of bread, should be as a tapistrie, behind which our Lord being really present, seeth and marketh our actions, although we see not him in his owne likenes.

6. Vse then (my Philotheus) these fower manners of placing thy soule in the presence of God before prayer: but they must not be all employed at once, one only at one time will suffice, and that briefly and simple, not staying long, or spending much time in calling this presence to thy mind.

Of Inuocation, the second point of
Preparation.

CHAPTER III.

1. **I** Nuocation, is made in this manner. Thy soule remembring and conceauing her selfe to be in the presence of God, prostrate before his diuine maiestie with all reuerence, acknowledgeth her selfe most vnworthie to abide before so soueraigne and glorious an excellencie: yet knowing not withstanding, that his goodnes will haue it so, she humbly demaundeth grace of him, to serue him well, and adore him purely in this meditation.

2. Yf thou wilt, to this end thou mayst vse some short and inflamed wordes such as be these of holy Dauid. *Cast me not (ô God) from thy face: take not from me the fauour of thy holy spirit. Suffer thy face to shine vpon thy seruant; and I will consider thy meruailes. Giue me vnderstanding, and I will*

Will ponder thy law: and keepe it with all my hart. I am thy seruant, giue me vnderstanding: and such like as these.

3. It would be good also to call vpon thy good Angel, and vpon the sacred persons which were present at the mysterie that thou doest meditate on. As for example; in the meditation of the death of our Lord, thou mayst inuocate our blessed Lady, S. Iohn, S. Mary Magdalen, and the good theefe: that the inward feelings, and motions, which they receiued in their soules at that time, may be likewise at this instant communicated vnto thee. So in the meditation of thine owne death, thou mayst inuoke thy good Angel gardian (who will be present at thy departure) desiring him to inspire thee with conuenient considerations. And the like may be done in other like mysteries.

*Of the third point of preparatiō, consisting
in proposing the mysterie, which
we meane to meditate.*

CHAPTER IV.

I. **A**fter these two ordinary point-
es of preparation, there is a
third, which is not common vnto all
sorts of meditations, which some call,
the forming or figuring of the place,
or an interiour lecture, or reading of
the passage to be meditated on. And
this is nothing els, but to represent
vnto thy imagination, the summe and
substance of the mysterie which thou
wilt meditate, & to paint it out in thy
thought so liuelie, as though it passed
reallie and verelie in thy prelence.
For example sake.

Yf thou wouldest meditate *Our Lord
vpon the crosse*, imagin thy selfe to be
present vpon the mount of Caluarie;
and that there thou behouldest and
hearest, all that is done or sayd in the
passion of our Lord; or yf thou wilt

(for

(for it cometh all to one end) imagin
to thy selfe, that in the very same place
where thou art, they crucifie our Sa-
uiour, in such manner, as the holie
Euangelists doe describe.

2. The like may be done, when
thou wilt meditate of death, as I haue
noted in the meditation therof: and
likewise in the meditation of hell: and
in al such mysteries, in which visible &
sensible things are hādled; as touching
other sorts of mysteries, of the great-
nes of God; of the excellencie of vir-
tue; of the end for which we were
created, and such like, which be inui-
sible things, and not subiect to the ap-
prehension of our senses; in these que-
stionlesse, we cannot vse this kind of
imagination. True it is, that we may
vse some similitude or comparison, to
helpe our consideration with all, in
such inuisible mysteries, but those si-
militudes are hard to be mett with;
and my meaning is to deale with thee
but plainly, so that thy spirit be not

weeried, and ouer-laboured in searching out curious inuentions.

3. By thy meanes of this imagination, we lock vp our spirit as it were, within the closet of the mysterie which we meane to meditate: to the end it range not idly hether, and thither, euen as we shutt vp a Bird in a cage, that she flie not away; or as we tye a Hauke by her leash, that so she be forced to tarie quietly vpon the hand.

4. Some more cunninge maisters will perchaunce counsell thee, that it is better to vse only a simple thought or act of faith, in beleeuing the mysterie, and a brieft apprehension altogether mentall and spirituall, therof. Others that we frame within our selues the place, and maner, or the historie proposed to meditate, and not considering it as if it passed in some other place without thee, or farr distant from thee; But these wayes are to subtill and hard for young
begin-

beginners; and therefore vntill such time as Gods grace do lifte thee higher, I counsell thee (ô Philotheus) to keep thee in this low valley, which I haue shewed vnto thee.

Of the Considerations and Discourses of our vnderstanding; which are the second part of meditation.

CHAPTER V.

I. **A**fter the actes of Imagination, which we haue described in the former chapters, followe the actes of our vnderstanding, which we call properly, Meditation: and is no other thinge, but one, or many Considerations made by our reason, to stirre vp our affections to God, and Godly things. For in this is meditation different from studie, and discourcing, which are not vndertaken to obtaine virtue, or the loue of God, but for other respects, and intentions, as to become learned, to write, dispute, or talke expertlie, or such like matters.

2. Having then shutt vp thy mind and thoughts (as I said before) within the bounds, and limits of the subiect, which thou wilt meditate, either by imaginarie representation, if the matter may be subiect to the senses; or by a simple proposing and conceit of it, if it be a matter aboue sense, and wholly spirituall, begin to make considerations, and discourses therof, according to the examples which thou maist see ready made in the meditations aboue written.

3. And yf so be thy soule finde tast, fruite, and light enough in any one of the considerations or points which thou hast discoursed vpon, stay there without going any further to any other point; doing in this as the thrifty Bees do, which neuer leaue the flower they once light on, so long as they find any honny to be sucked out of it.

But if thou finde not tast enough according to thy desire in any point, after thou hast tried a litle by discour-
cing

cing on it, and like a good marchand, hauing as it were cheapned a while in that point, for to gaine some sweetnes of deuotion, then passe on faire and softly to some other point or consideration, and all without forcing thy thoughts to much, or making to speedie hast, to runne ouer all the points of thy meditation. For one point well pondered, is enough for once, and the other points may serue thee for another time.

Of the Affects and Resolutions of our Wil, the third part of Meditation.

CHAPTER VI.

i. **M**editation poureth out abundance of good motions in our will, or the affectiue part of our soule: such as are, the loue of God, and of our neighbour: the desire of Paradise, and eternal glorie; zeale of the saluation of foules; Imitation of the life of our Lord; Compassion, Ioy, Feare of Iudgement, of Hel, of being

in the disgrace of God; Hatred of sinne; Confidence in the goodnesse, and mercy of God; Shame and confusion for our naughty life passed.

In these and such like affections, our spirit must burst out, and extend and stretch it selfe, as much as is possible. And if thou desire to learne an easie method, how to doe so, reade the preface, of the Meditation of Andrew Capillia, where he sheweth plainly, the maner and trace, of dilating and amplifying, and extending these affects of our soule: And more largely dooth Arias declare the same, in his Treatise of Prayer.

2. Now thou must not content thy selfe with these general affections, be they neuer so feruours and holy, nor stand onely vpon them, but descend to special and particular resolutions, for thy correction and amendment. For example; the first worde that our Lorde spake vpon the Crosse, will doubtlesse stirre vp in thy soule, a good affect

affect of imitation and a desire, to pardon thine enemies, and to loue them for thy Sauours sake, & example; but this generall affect and desire, is to smale purpose, if thou adde not to it a particular resolution, in this maner.

Well, since my blessed Redeemer, so louingly did pardon these obstinate enemies of his, hanging vpon the bitter Crosse, I will not hereafter be troubled or vexed, when I heare my neighbour, or my seruant, or fellow. N. vse such or such taunting wordes against mee: I will not be aggrieued, at this or that despite, or contemptuous tricke, that he, or she doth vse against me: but rather I will endeauour to say or doe such a thing, to gaine his good wil, and to mollifie his anger, or indignation conceaued against me. And the like descent to particular purposes of amendment, must be made in all other general affections. By this meanes, Philotheus, thou shalt correct and amende thy defects, in very short

short time: whereas otherwise, by on-
lie generall affectes and desires, a-
mendment will be made but hardlie
and slowly.

*Of the conclusion of the Exercise, and Spi-
rituall Posie, to be gathered out of it.*

CHAPTER VII.

1. **L**ast of all, wee must conclude
our meditation, by three actes,
which must be done with the greatest
humilitie that we can. The first act is,
Thanksgiuing vnto God for the holy
affections and resolutions, or purpo-
ses, which bee inspired into vs: and
for his goodnesse and mercie, which
wee haue discovered, in the discourse
of our Meditation.

2. The second act is, an Oblation,
wherin we present and offer vnto
God the selfe-same goodnes and mer-
cie of his, which we haue tasted in
Meditating: the death also, and Pas-
sion, vertues, and merits of his only
Sonne our Redeemer; and consequently
with

with them, all the affections and resolutions, which by his holy grace, wee made in our Exercise.

3. The third act is, a Petition, or supplication; in which wee demaund of God, and earnestly coniure him (as it were) to communicate and imparte vnto vs, the graces, vertues, and merits of his deare Sonne: and to blesse the affections and resolutions which we haue made in his honour & name; to the end wee may faithfully put the in execution.

After these three acts, we must pray for the whole Church of God; for our Countrey, Pastors, Parents, & friends: employing and imploring to that end, the intercession of our blessed Ladie, of the glorious Angels, & holy Saints of heauen. Lastly, I haue aduised, that thou shouldest say a *Pater*, and *Aue*, and a *Creede*, which is the generall and necessarie prayer of al the faithful.

4. To all these actes I haue added, that thou shouldest gather, a little no-
segay

segay of deuotion. My meaning in this, may be vnderstood by this example. Such as haue delighted them selues, walking in a pleasant Garden, goe not ordinarily from thence, without taking in their handes, foure or fve flowers to smell on, and keepe in their handes all the day after. Euen so, when our minde hath spiritually recreated it selfe, by actiue discoursing and Meditation, of some sacred mysterie; wee should cull out, one or two points, which wee haue founde, most pleasing to our taste, and most agreeable to our vnderstanding, vpon which we might busie our minde, and as it were mentally smell thereon, all the rest of the day. And this must be done immediatly in the selfe same place, where we made our Meditation, walking alone a turne or two, and binding those points in our memorie, as wee would do flowers in a litle nosegay.

*Some profitable Instructions and aduises
for Meditation.*

CHAPTER VIII.

ABoue all thinges, Philotheus,
when thou arisest from thy
Meditation, remember carefully, the
resolutions and purposes, which thou
hast deliberated and made: endeuou-
ring to put them in practise that verie
daie. This is the chiefeft fruit of Me-
ditation, without which oft-times,
it is not onely vnprofitable, but hurt-
full; for vertues Meditated, and not
practised, do puffed vp the minde, and
make vs ouer-boldlie presume, that
wee be such in deede, as we resolved,
and purposed to be: which doubtlesse
is true, when our resolutions be liuely
and solid: but they are not such, but
rather they are vaine and dangerous,
if they be not brought to practise and
exercise.

Wee must therefore vse all meanes,
and search out all occasions of exe-
cuting

cutting our good purposes : so that, if in my Meditation, I resolved by Gods grace, to winne the mindes of such as haue offended me , by faire meanes, and sweete behauiour: I must cast this verie daie how to meete with them, to salute them courteously ; or if I cannot meete with them, to speake well of them, and to pray vnto God for them.

2. At the ende of thy exercise, take heede , that thou giue not thy hearts scope to range and wander: least thou spill the delicious balme of good thoughts & holie desires, which thou hast receaued by prayer. My meaning is, that for some time after, thou keepe thy selfe silent and quiet; and not presently with hastinesse , but faire and softlie , remoue thy hart from thy prayers, to thy affaires: And in the verie entrance into other busines, endeavour to keepe as long as is possible, the feeling and taste of those good affects , which thou hast receaued in Meditation.

Any

Any man that had receaued some pretious liquour, in a faire Procellan, or China platter, to carrie home to his house, would goe with it faire & softly, neuer almost looking aside, but alwaies either before him for feare, that by stumbling, hee should marre all; or else vpon his vessel, to see that hee spill not the liquor which he so much esteemeth. Euen so must thou do when thou hast ended thy Meditation; not distract thy selfe all at once, but looking simplie before thee; as for example. If thou chance to meete with any whom thou art bounde to heare or entertaine, so that there is no remedy, but thou must needs accommodate thy selfe to his cōuersation; yet looke oftentimes also vpon thy heart, that the pretious liquor of holy prayer, be not powred out, but the least that may be.

3. Accustome thy selfe to passe with facilitie and easinesse, from prayer, to all kinde of businesse, which thy vocatiō
and

and profession, iustly and lawfully requireth of thee, be they neuer so different, from the affections which thou receauest in prayer: So let the Advocate learne to passe, from prayer, to pleading. The Marchant to his trafficke. The Married woman, to her housewifrie, and care of her familie, with that sweetnesse and tranquillitie, that their mindes be neuer awhit troubled or vexed there-with: for since the one and the other, that is prayer, and our necessarie occupations, are according to the will of God: we must learne to goe from the one to the other, with an humble and deuoute spirit, and followe the will and ordinance of God, both in the one, and the other.

4. Many times, immediatly after preparation, thy affection will be altogether fired, and inflamed, with deuotion to God: and then Philotheus, thou must let goe the bridle to thy affections, that they may runne freely

after

after the inuiting of Gods spirit, without keeping that method, which I haue set downe. For although ordinarily, considerations ought to goe before affections and resolutions, yet nevertheless, when the Holie Ghost sheweth forth deuout affections, and holy motions in to thy soule, without discourse and consideration, thou must not then spend time in discoursing the points of thy exercise; for those discourses serue for no other end, but to stirre vp good affections, which in this case the Holy Ghost graciously stirreth vp, and therefore neede no discourse at all. In a word, when so ever good affects, and deuout motions offer them selues vnto thee, receaue them presently, & make them roome in thy heart, whether they come before, or after all the considerations proposed in thy exercise.

Though I haue placed, in the aboue written exāples of Meditatiō, the affections in order after all the considerations,

considerations & points of discourse: I did it only to distinguish more plainlie and intelligible, the parts and acts to be vsed in prayer: so that notwithstanding, that order there set downe, take this for a generall rule, neuer to restraine, or with-hold thy affections once inflamed with any deuout motion; but let the haue their free course. And this is to be vnderstood, not only of the affections following the considerations, but also of the three actes of Thankesgiuing, Oblation, & Petition, which may likewise be vsed amidst the considerations, when they offer themselves feruently: Although afterward, for the conclusion of the Meditation, thou must repeate them againe.

5. As for Resolutions, and particular purposes, drawne from those general affections, make them alway, after the affections themselves, and about the ende of thy exercise, before the conclusion of it. For if it should present vnto our thoughts, particular

and

and familiar obiects, in the heate of our Meditation and affection, they would put vs in danger of cooling our deuotion, and to enter into distractions.

6. Amidst these Affections and resolutions, it is good to vse Colloquies, or familiar talke, as it were, sometime with God our Lord. Sometime with our blessed Ladie; with the Angels; and persons represented in the misterie, which we Meditate; with the Saints of heauen; with our selues; with our owne heart; with sinners; yea, and with sensible creatures. As we see, that holy Dauid doth in his Psalmes, and other deuout Saints, in their Prayers and Meditations.

Of the drynesse of affection, which often happeneth in Meditating.

CHAPTER IX.

I F it chance thee to finde no taste or comfort in thy Meditation, I comfort thee Philotheus, notwithstanding
stan-

standing, to be in no sorte troubled or vexed therefore, but in such occasions, sometimes to open the dore to vocall prayers; and with deuout wordes in the best maner thou canst, complaine of thy selfe vnto our Lord, confesse thy vnworthinesse, desire him to be thy helper.

Sometime kisse reuerently some image of his, and say vnto him these words of Iacob: *I will not leaue thee Lord, vntill thou giue me thy blessing.* Or those of the Cananaean woman: *yes in deede Lord, I am a dogge, but yet dogges eat the crummes that fall from their maisters table.*

Other times, take some spirituall booke in thy hande, reade it with heede and attention, vntill such time as thy spirit be awakned, and reestablished in it selfe againe.

Stirre vp thy heart other times, with corporall gestures of outward deuotion, prostrating thy selfe vpon the grounde, laying thine armes a crosse before

before thy breast, embracing a crucifixe; which exteriour acts, are only to be vsed, when thou art retired alone, in some secret closet.

2. But if, after all this, thou obtaine no comfort, be the drinesse and barrenesse neuer so great, afflict not thy selfe with it, but perseuer constantly, in as deuout a maner as thou canst, before almighty God. How many courtiers be there, that go a hundred times in the yeare into the Princes chamber, without hope of once speaking vnto him, onely to be seene of him, and that he may take notice of them, that they endeauour, to shew their duetie to him? So must we, my deare Philotheus, come to the exercise of Prayer, which is as it were Gods chāber of presēce, purely & meerely to do our duty, & to testifie our fidelitie.

If it please his diuine Maiestie to talke with vs, to entertaine himselfe with vs, by his holy inspirations, & interior cōsolatiōs; it wil be doubtrlesse

an inestimable honor to vs, and a pleasure aboue all pleasures: but if it please him not to doe this fauour, leauing vs without once speaking vnto vs, no otherwise then if he sawe vs not, or if we were not in his presence; wee must not for all that, goe our way grumbling, or melancholly, but continue still patiently, and with deuout behauour, in the presence of his soueraigne goodnesse. And then without faile our perseuerance, will be acceptable vnto him: he will take notice of our constancy and diligence, so that another time when we shall come before him, he will fauour vs, and passe his time (as we may say) with vs in heavenly consolations; and make vs see and taste the beautie and deliciousnesse of holie Prayer. And although he should not shew vs this fauour, let vs content our selues Philotheus: It is ouer-great honour, for such silly earthly wormes as we are, to be in his sight and presence.

A Mor-

A Morning Exercise.

CHAPTER X.

BEsides this maine exercise of mental prayer and vocall, which thou oughtest to performe once euerie day, there be fiae other sortes of shorter prayers, which bee as it were helpes and braunches of the other principall exercise: amongst which, the first is, that we vse to make euerie Morning, as a generall preparation, to all the workes and actions of the day: which thou must make in this wise.

1. Giue thanks and adore God profoundly from thy heart, for the fauour that he hath done thee, in preserving thee the night passed, from all kinde of dangers: And if in that time thou haue committed any sinne, craue pardon of him humblie for it.

2. Consider that this present day enswing, is lent vnto thee, that in it, thou mayest by liuing well, gaine the day that is to come, of eternity in hea-

uen: and make a stedfast purpose to employ euery part of this day, to this intention.

3. Fore-cast with thy selfe, what affaires, what occupations, and what occasions thou shalt encounter withall this daie, to serue God, and what tentations may befall thee, to offend him, either by anger, or by vanitie, or lightnesse, or by any other kinde of disorder: and prepare thy selfe with a holy resolution, to employ diligently those meanes and occasions, which shall occurre to serue God, and to profit in deuotion; as also on the other side, dispose and arme thy selfe carefully, to eschew resist and vanquish, that which may present it selfe against thy saluation, and against Gods honour and glorie.

Now it is not enough, to make this resolution, but thou must withall, prepare the particular meanes, to put this purpose in executiō; for example. If I fore-see that I am to treat of some
busi-

busine, with one that is subiect to passion, and prompt to coller, I will not onely resolute my selfe to offende him in no wise, nor fall at variance with him, but I will likewise prepare, courteous wordes to preuent him sweetly withall, or the assistance and companie of some person, that may stay and temper his condition: If I fore-see that I meane to visite some sick bodie, I will dispose of the hower, the assistance, and the comforte, which I am to do him, and so forth, of all other occasions.

4. This done, humble thy selfe reuerently before God, acknowledging that of thy selfe thou canst doe no one thing, of those which thou hast deliberated, be it to auoide euill, or to doe good. And therefore, as if thou heldest thy heart in thy handes, offer it withall thy good designements into the diuine Maiestie, intreating him to take it into his protection, and to strengthen it, and to blesse thee

with good successe in his seruice, vsing these or the like interiour wordes.

O my Lord and God, behold heere I offer into thy handes, this my poore miserable hart, that through thy goodnes, hath conceaued many pious affections. But Alas, it is of it selfe too caitife & feeble, to execute the good, which it desireth, vnlesse thou imparte vnto it, thy heavenly blessing: which for this ende, I humblie craue of thee, ô Father of goodnesse, by the merit of the Passion of thy Sône, vnto whose honour, I consecrate this day following, and all the residue of my life. Then call vpon our blessed Ladie, vpon thy good Angel, and the Saints thy protectours, to the end, they may all asist thee in this daie, with their intercession.

5. All these spirituall actes and affections, must be done briefly, and feelingly, before thou step out of thy chamber, if it be possible, that by this holy preuention, all that thou art to

doe

doe the whole day following, may be bedewed and watered with the blessing of God : and I pray thee, my Philotheus, neuer omit this exercise.

An exercise for Euening. And of the examination of our conscience before bed time.

CHAPTER XI.

1. **A**S before thy corporall dinner, in the Morning, thou must make a spirituall dinner for thy soule, by Meditation: so likewise, before thou giue thy bodie his supper, provide a little supper, or at least-wise, a spirituall collation for thy soule. Gaine then so much time from other affaires, a litle before supper time, as may suffice to prostrate thy selfe before God, and to recollect thy spirit, before thy Lord Iesus Christ Crucified (whō thou mayest represent vnto thy selfe, by a simple consideration, and an inward view of thy minde) kindle againe the fire of thy morning Meditation,

by a dozen of liuely inspirations, humiliations, and louing glaunces vpon this beautifull Lord and Sauour of thy soule: Or else, by repeating the points of thy Meditation, in which thou feelest most saour; or by stirring vp thy deuotion by some new spirituall obiekt, according to that which thou best likest.

2. Touching examination of our conscience, which must allway be done immediatly before we goe to bed: euery one knoweth how it is to be performed.

1. Wee giue thanks to God, for hauing preserued vs this day past.

2. We examine carefully, how we haue behaued our selues, in euerie howre of the day: and to doe this more easilie, wee must consider where, with whom, in what, and how long we haue bene employed.

3. If wee finde by our examination, that we haue done any good, wee must giue God thanks therefore, by whole

whose grace we did it : and contrariwise, if wee finde our selues guilty of any euill, in thoughts, wordes, or deeds; we must aske pardon of his infinite mercie, with a true resolution and purpose, to confesse it at the first occasion, and to amend it carefully.

4. After this, we commend vnto his diuine prouidence, our soule and bodie, the holy Church, our parêts, & friends; we pray our Lady, our Angell gardian, & the Saints our protectours, that they would watche ouer vs, and for vs: and so with the blessing of God, wee goe to take that corporall rest, which he hath ordained requisite for vs.

This Exercise must neuer be forgotten, no more then the other Morning Exercise, before mentioned. For by that of the Morning, thou openest the windowes of thy soule to the Sunne of Iustice: and by this of the Euening, thou shuttest them warilie, against infernall darkenesse.

Of the Spirituall retyring of the soule.

CHAPTER XII.

IT is in this place (my deare Philotheus) that I most affectuouſly deſire thee to follow my counsell: for in this Article, conſiſteth one of the moſt aſſured meanes of thy perpetuall profite.

1. As often as thou canſt in the day time, recall thy ſoule home, to her with-drawing chamber, there to appeare, in the preſence of God, by one of theſe foure meanes, which we ſet downe in the 2. chapter of this part: And conſider what God doth, and what thou doſt: and thou ſhalt finde his eies turned to thee wardes, and perpetually faſtened vpon thee, by an incomparable loue.

O my God, maiſt thou ſay, wherefore do I not looke alwaies vpon thee, as thou alwaies lookeſt vpon me? Wherefore thinkeſt thou ſo much vpon me, O my Lord? and wherefore thinke
I ſo

I so litle vpon thee? Where be we, whether wander we, ô my soule? Our proper place is God himselfe, and whether do we straggle, and runne abroad?

2. As Birds haue their nests vpon trees, to retire them vnto, when they stand in need; and Deeres haue bushes and thickets to hide and shroude them selues, and to take the coolenesse and shaddow in the Summer-heate: Euen so, my Philotheus, should our harts choose out euery day some place, either vpon the mount of Caluary, or in the wounds of our redeemer, there to make our spirituall retreat, at euery occasion: there to recreate and refresh our selues admidst the turmoile, of exteriour affaires; there to be as a forresse, to defend our selues against the poursuite, of ghostly tentations. Blessed is that soule that can truly and vnfeinedly say to God. *Thou art my house of refuge, my secure ramper, my couert against raine and tempests, and my shaddow*

and shelter against heate.

3. Remember then Philotheus, to make euery day, sondrie retreats, and retirings into the solitary closet of thy hart, whiles thou art outwardly buſied in temporal affaires and conuerſations: for this mental or ſpiritual ſolitarines, cannot be hindred by the companie of ſuch as are about thee; for they are not about thy heart, but about thy bodie: thy hart for all their preſence, remaineth alone by it ſelfe, in the preſence of God.

This is the retreat, that king Dauid made oftentimes, amidſt ſo many occupations, as the cares of a kingdome bringeth with it: So hee ſignifieth in a thouſand places of his Pſalmes; *O Lord, for me, I am alwaies with thee. I beholde God alwaies before me. I haue liſted vp mine eyes vnto thee o my God, that dwelleſt in beauen: Mine eyes be alwaies towards God.*

And againe it is certaine, this inward retreat, is not ſo harde, to make ma-

nie

nie times a day, since our conuersatiōs
ordinarilie are not so important, but
one may sometimes breake them off,
and withdraw his heart, to retyre it
into his spirituall solitude.

When the father & mother, of S. Ca-
therine of Siena, had taken from her al
cōmoditie of place, & opportunity of
leasure, to pray & meditate: our Lord
inspired her, how to make a litle in-
terious Oratorie within her heart,
within the which retyring her selfe
mentally, shee might amiddes these
exteriour affaires, attende to this holy
solitude of heart. And whē the world
assaulted her, then receaued shee no
hurt nor inconuenience, because she
had shut vp her thoughts and affec-
tions in her interious closet, where she
comforted and solaced her selfe with
her heauenly spouse. From experi-
ence of this exercise, she afterwarde
counselled her ghostly children, to
builde them a closet, and a chappel in
their heart, and to dwell there alone
in

in the presence of their Lord.

5. Accustome thy selfe the to withdraw thy selfe often into thy selfe, where sequestred from all men, thou maiest, hart to hart, deale in thy soule with almighty God, and say with Dauid; *I haue bene made like the Pelican in the Wildernesse, like the Night-rauen or Screech-owle within the house. I haue Watched, and bene like the solitary Sparrow, in the roose of the house.*

Which words (besids their litterall sence, which telleth vs, that this great King tooke some houres from other affaires, to spende in the solitarie contemplation of spirituall things,) do moreouer shew vs in their mysticall sence, three excellent retreats, and as it were three deuout eremitages, wherein we may exercise our solitari-nesse; imitating our Lord and Sauour, who vpon the Mount of Caluarie, was like a Pelican in the desert, that quickeneth her dead Chickins, with her owne blood. In his natiuitie in the forsaken

faken stable, he was the Screechowe, in a ruinous house, weeping and bewailing our sinnes and offences. And at the day of his Ascension, he was like to the Sparrow, retyring him selfe, and flying vp to heauen; which is as it were, the rooffe of the world. And in all these three places, may we make our spirituall retreat, euen amidst the labours and turmoyles of our exteriour occupations.

6. Holy Elzear, Count of Arrian, in Prouence, hauing bene long absent from his deuout and chaste Delphina: she sent expressely a messenger vnto him, to know of his health: And the blessed Count made her this answer. I am very wel, my deare wife; but, if thou desirest to see me, seeke me in the wide wounde of my blessed Saviours side, for there I dwell, and there thou shalt finde me: otherwise, thou wilt search for me in vaine. This was a right Christian Knight in deede.

*Of aspirations, iaculatory prayers, and
good thoughts.*

CHAPTER XIII.

1. **W**E retire our selues into God, because we aspire vnto him, and we aspire vnto him, to retire vs into him; so that the aspiring of the soule vnto God, and the spirituall retreat, do mutuallie entertaine one another, and both of them proceede and issue from holy thoughts.

2. Aspire then very often from the bottom of thy heart vnto God, ô my Philotheus, through brieft and short, yet burning and inflamed desires, darted from thy soule: admire his beautie; call vpon him for his assistance; cast thy selfe in spirit, at the foote of the crosse; adore his goodnesse; question with him often about thy saluation; giue thy soule vnto him a thousand times a day; fasten the inward view of thy soule, vpon his inestimable sweetnesse; stretch forth thy hand
vnto

vnto him, as a childe doth to his Father, that he may conduct thee: place him in thy bosome, like a sweet-smelling posie; plant him in thy soule, like an encouraging standart: finally, make a thousand sorts and diuersities of motions in thy heart, to enkindle the loue of God within thee, and to engender in thy soule, a passionate and tender affection of this diuine spouse.

Thus are Iaculatory prayers made, which that great S. Austen so carefully councelled the deuout Ladie *Praba* for to vse. O Philotheus, our spirit once giuing it selfe entirely to the companie, hant, and familiaritie of his God, must needs be all perfumed, with the odoriferous ayre of his perfections.

3. This exercise is nothing hard or vneasie: it may be enterlaced with all our occupations, without any hindrance of them at all: for whether we retire our selues spiritually, or whether wee vse onely these seruours desires,

fires, and darts of deuout loue; wee do no other thing, but make certaine short digressions, as it were stepping a little from our businesse in hande, to talke a worde or two with our God: which cannot hinder, but rather helpe forward, the prosecuting and performance of the affaires, which wee were about.

The wearie Pilgrim, that taketh a little wine to comforte his heart, and refresh his mouth, although he make some little staie in drinking, breaketh not off his iourney for all that staie, but gaineth more force to ende it more speedilie, he only resting, to trauaile afterwarde so much the better.

4. Many Authors haue gathered together abundantly, store of vocall aspirations, which out of all doubt are very profitable: but in my iudgement, it is better not to binde thy selfe to any sorte of wordes, but only to pronounce either in heart, or by mouth, those wordes, that feruent and holy loue,

loue, shall by the way suggest vnto thee: for true loue will furnish thee, with as many as thou canst desire.

True it is, that there are certaine wordes, which haue particular force and efficacie, to content and satisfie the heart, in this behalfe; such are the daintie sighes, passionate complaints, and long exclamations that are sowed so thicke in the Psalmes of Dauid; the often inuocation of the sweete and delightfull name of Iesus; the louely passages, which be expressed in the Canticle of Canticles; and spirituall songs also, doe serue for this ende, when they be song with attention.

5. To conclude, as they that be enamoured with humaine and naturall loue, haue almost alway their thoughts, fixed vpon the person beloued, their heart full of affectiō towards her; their mouth flowing with her prayses; when their beloued is absent, they leese no occasion to testifie their passions

passions by kind letters; & not a Tree doe they meete with all, but in the barke of it, they engraue the name of their darling: euē so such as loue God feruently, can neuer cease thincking vpon him, they draw their breath only for him, they sigh and sorow for their absence from him, all their talke is of him: and yf it were possible, they would graue the sacred name of our Lord Iesus, vpon the brest of all the men in the world.

6. And certainly all creatures do inuite them to this, and not one but in its kind, declareth vnto them, the praises of their beloued: and as S. Augustin saith (taking it from S. Anthony) all things in this world speake vnto vs with a kind of language, which though dumbe, in that it is not expressed in words, yet intelligible enough in regard of their loue: for all things prouoke vs, and giue vs occasion of good and godlie thoughts, from whence afterwards do arise many

many motions and aspirations of our soule to God. Behold a noble example of this veritie .

S. Gregorie Bishop of Naziazen (as he him selfe related to his people) walking vpon the sea shore, and considering how the waues floting vpon the sande, left behind them manie little cockle-shells, perewinkles, stalkes of hearbes, little oysters, and such like stufte which the sea cast vp, and spit as it were vpon the shore: and then returning with other waues, swept them away and swallowed them vp againe, while in the meane time the rocks round about him cōtinued firme and immoueable, though the billowes neuer so rudelie beate and battered vpon them.

But of this sight and consideration (I say) S. Gregory deduced this goodly cogitation: that feeble and weake minded men, like cockle-shelles, and stalkes of rushes, suffer them selues to be tossed vp & downe, & caried sometime by

by affliction, sometime by consolation
 liuing alwayes at the mercy of the vn-
 constant waues of chaunce and for-
 tune, but that great & well grounded
 courages, perseuered stable, & vnmo-
 ued against all kinde of stormes & tē-
 pests: And then presen lie out of this
 thought, he drew & deriued those as-
 pirations and affections of holy Da-
 uid: *Saue me o Lord, for the waters, haue*
pearced euen to my very soule. O Lord deli-
uer me from the deapth of these waters. I
am plunged in the deapth of the sea, & the
tempest hath ouer-whelmed mee. For at
 that time this glorious Saint was in
 great trouble, by the wicked vsurpa-
 tion which Maximus intended ouer
 his bishoprick.

S. Fulgentius Bishop of Ruspa, being
 present at a generall assemblie of the
 nobilitie of Rome, to whome Theo-
 doricus king of the Gothes made an
 oration, and marking the splendour of
 so many worthy lords, gathered toge-
 ther, and rancked each one according

to their state and qualitie. O God (sayd he) how beautiful and gorgeous is the heauenly Hierusalem aboue, since that earthly Rome heare below, is so glorious in her pompe and maieltie? If in this transitorie worlde, the louers of vanitie be permitted to shine in such prosperitie : what felicitie is reserued & layd vp in the world to come, for the true louers of virtue and veritie?

S. Anselme Archbishop of Canturburie, whose birth hath highlie honoured these mountaines of ours, was admirable in the practise of these good thoughts. A Leueret, started, and fore pressed by Hounds, as this holie Prelat went on a iourney, ran vnder his horse, as to the best place of refuge that the imminent danger of death suggested; and the hounds barking & bayning round about, durst not presume to violate the sanctuarie, to which their prey had taken recourse : a sight truly verie extraordinary; wherat whē all the traine laughed, great S. Anselme answered

answered weeping and sighing : Ah (sayd he) you laugh at the matter, but the poore beast laugheth not; the enemies of the soule (combatted and ill handled on all sides by multitudes of tentations and sinnes) do expect and besiege her at the narrow passage of death: & she wholly affrighted, seeketh succour and refuge one euery side, which if she find not, then do her ghostly enemies laugh and mocke at her. Which when the good Bishopp had sayd, he went on forward in his iourney.

S. Francis on a time seeing a sheep al alone admist a heard of goates : behold (sayd he to his companion) how meeke is this litle poore sheep among those wanton kids : our blessed Lord went in such meeke manner among the proud Pharises.

An at an other time, seeing a litle lambe deuoured by a hogge: ah litle feeely Lamb-kin (sayd he weeping for compassion) how liuely dost thou ex-

preffe

preſſe the death of my Sauour?

That great and excellent perſonage of our dayes, Francis Borgia, while he was yet duke of Gandia, going a hunting, made to him ſelfe a thouſand of theſe deuout conceipts. I was wont to admire (ſaid he, recounting it afterward) how the Faulcons come to hand, ſuffring their eies to be hoodwincked, and their talents to be bound to the pearch: and that men are ſo ſtubborne and rebellious to the voice and call of almightie God.

S. Baſil the great ſaith, that the Roſe among the thornes & Briers, ſeemeth to make this exhortation to men. *Whatſoeuer is moſt pleaſant in this world, o mortall men, is entermingled with ſorrow: nothing is pure and vnmixed: griefs be alwayes companions of myrth, and Widdowhead of mariage, and care of education, is ioyned with fertility and abundance of children, ſhame ſollowes glory, expences waite vpon honours, diſguſt is the ſauce of delicate diſhes, and ſickneſſe*

I

pue-ſelow

pue-felow of health. A fair flower is the Rose (saith this holy man) but yet it fil- leth me with sadnes, putting me in minde of my sinne, for which the earth hath been condemned to bring forth thornes and bryers.

A deuout soule beholding the skie and the starres in a faire moon-shine night, represented in a cleer fountaine, O my God (said shee) these selfe same starres shall one day be vnderneath my feete, when thou shalt vouchsafe to lodge me in thy holy tabernacle. And as the starres of heauen are represented in this fountaine vpon earth: Euen so al men of this earth are liuely represented in heauen in the liuing well of the diuine charitie.

Another soule seeing a riuer swiftly flowing, cried out in this manner: my soule shall neuer take rest, vntill she be swallowed vp in the boundlesse sea of the deitie, from whence she had her beginning.

S. Francisca considering & viewing

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attentiuely a pleasant brooke, vpon the banck wherof she kneeled to pour forth her prayers, was rapt into an extasie, repeating oft times to her selfe these words. Thus sweetly, and pleasantly floweth the grace of my God into our harts, as this riuerett danceth downe his channell.

Another looking vpon the fruit trees of an orchard, which were all bedecked with their timely blossoms, sighed and said, Ay me wretch that I am, wherfore am I alone without blossom or bud in the orchard of holy church?

Another seeing litle Chickens gathered together vnder their mothers winges, that sat louingly couring ouer them: O Lord (said he) preferue vs vnder the winges of thy diuine providence.

Another looking vpon the Heliotropium, that openeth and shurteth his leaues with the rising and setting of the sunne. When shall the time be

(said he) O my God, that my soule in this maner shall wholly folow the inuite-ment of thy goodnes, and attraction of thy holy spirit?

Another seeing the Flowers which we call Pansies, faire to the eye, but without any sweete odour. Ah (sayd he) such are my thoughts, such are my deeds, faire in conceipt and shew, but in effect fruitlesse, and vnprofitable.

7. See my Philotheus, how easilie and readilie a man may draw good thoughts and holy inspirations, from all things great and small that are presented to our senses and vnderstanding, in the varietie of this mortal life. Most vnhappy be they which do turne aside the creatures from their creatour, to chaunge and apply them to sinne. And happie are they that turne all the creatures to the glorie of their creatour, and do employ their fading vanitie, to the honour of the euerlasting veritie.

My

My custome (saith S. Gregory Nazianzen) hath been alwaies, to accomodate and applie all things to my spirituall profit. Read the Epitaphe or funerall sermon, which S. Hierom hath made in honour of holy Paula, for it is worthy the reading, to see how it is all as it were poudered with sacred affects, aspirations, and deuout conceits, which that blessed matron was wont to draw from all occasions and occurrences whatsoeuer.

8. Well then, in this exercise of spiritual retyring, and iaculatorie prayers, feruently darted from an enflamed desire, consisteth the great worke of deuotion; this exercise may supplie the want of all other prayers: but the want of it, can not almost be repayed by any other exercise: without it, we cannot well lead a contemplatiue life, and but badly performe the actiue life; without it, repose is but idlenes, and labour is but drudgerie: therfore I charge and coniure

thee of all loue, to embrace this exercise from thy hart, and neuer to omit it, or leaue it off.

How we ought to heare the holy Masse.

CHAPTER XIII.

1. **H** E therto I haue not spoken any thing of the bright Sunne of all spirituall exercises, I meane the most holy, dreadfull, and soueraigne sacrifice and sacrament of the masse, the verie center of Christian religion, the hart of deuotion, & soule of pietie, an vnspeakeable misterie, which comprehendeth in it the bottomlesse depth of Gods charitie, and by which God vniting him selfe reallie vnto vs, doth most liberallie communicate his graces and fauours vnto our soules.

2. The prayer made in vnion of this diuine sacrifice, hath an vnspeakable force and efficacie: so that the soule (my Philotheus) by the ayde heerof, aboundeth with heauenly fauours, as leaning and reposing vpon her welbeloued,

loued, who filleth her hart brim-full
of odours and spirituall sweetnes; that
thee may be rightlie resembled to a
pillar of smoak proceeding from aro-
maticall wood, from mirrhe, and in-
cense, and all the pouders of sweetest
perfumes; as it is said in the canticles.

3. Use then all diligence to asist
euerie day at the holy masse, that thou
maist iointlie with the priest offer vp
thy Redeemer vnto God his Father,
for thy selfe, and for all the church;
The Angels of heauen (as S. Iohn
Chrifostom saith) be alwais present in
great number, to honour this sacred
mysterie: and we being present with
them, and assisting with the same in-
tention, cannot but receaue many ex-
cellent influences by such a societie,
the two quiers of the triumphant and
militant church, ioine them selues to
our Lord in this diuine action, with
him, in him, and by him, to rauishe
the hart of God the Father, and to
make vs owners of his mercie. O what

felicities enjoyeth that soule, that with so glorious a compagnie contributeth her deuout affections, for so pretious, and desired a good.

4. Yf vpon some vrgent necessitie, thou be forced to be absent from the celebrating of this soueraigne sacrifice; at the least, though thou canst not be really present, yet sende thy hart and desire thether, to assist therat with a spiritual presence. At some time the of the morning, when thou forseest any impediment of hearing masse, goe in spirit (if otherwise thou canst not) into the church, & there vnite thy intencion with the intencion of al faithful Christiãs: & vse the same interiour actions in the place where thou hast thus retired thy selfe, which thou wouldst vse, if thou wert really present in some church, at the office of the holy Masse.

5. Now to heare either reallie or mentallie the holie Masse as we ought: first from the beginning, vntill the priest go vp to the altar, prepare thy selfe

selfe with him: which preparation consisteth in placing thy selfe reuerētlie in the presēce of God, in acknowledging thine owne vnworthines, and crauing pardon for thy sinnes and offences.

6. From the time that the priest Ascendeth to the Altar, vntill the Gospell: consider the Aduent, or coming of our Sauour into this world, and his life amongst vs, by a simple and generall apprehension therof.

7. From the Gospell to the end of the Creede: consider the preaching of our Lord, and protest that thou doest purpose by his good grace, to liue and die in the faith, and obedience of his holie word, and in the vnitie of his Catholique church.

8. From the Creed vnto the *Pater noster*, apply thy consideration hartelie to the death and passion of our Redeemer, which are actuallie and essentiallie represented in this holie sacrifice: which with the priest, and the rest of the faithfull people, thou shalt offer

vp vnto God the Father, for his eternall honour, & thine owne saluation.

9. From the *Pater noster*, vnto the Communion, endeavour to produce a thousand feruent desires frō thy hart, wishing ardentlie to be for euer ioyned & vnited to thy Sauour, through euerlasting loue.

10. From the Communion vntill the end, giue thancks vnto his diuine maiestie for his incarnation, life, death and passion: and for the infinite loue which hee abundantlie witnesseth vnto vs in this holie sacrifice: suppliātly beseeching him, for his owne selfes sake, to be mercifull vnto thee, to thy parents, and frinds, & to al the whole church: and humbling thy selfe from the bottom of thy heart, receaue with deuotion, the heauenlie Blessing, which our Lord giueth vnto thee, by the means of the priest his lieutenant in this sacrifice.

11. But if thou purpose during the Masse, to make thy meditation vpon the

the

the mysteries, which thou prosequu-
rest from day to day : it will not then
be needfull, that thou diuert to make
all these particular actions and confi-
derations ; but it will suffice, that at
the begining thou rectifie thy inten-
tion, to adore and offer vp this heauen-
lie sacrifice, by the exercise of thy me-
ditation; for in al meditations are found
the aforesaid actions, either expressely,
or els virtuallie and equiualentlie.

Of other publique and common exercises.

CHAPTER XV.

1. **B**Esides al these exercises, Philo-
theus, on holy dayes and sun-
dayes thou must be present at the Ec-
clesiasticall Office of the Morning
howers, and Euen song: so farr forth
as thy state and opportunitie will per-
mitte. For these dayes be dedicated
vnto God peculiarie, therefore in them
thou must performe many more actes
of his honour and worship, then vpon
other dayes. So doing thou shalt feele

a thousand diuersities of pleasures in thy deuotions, as S. Austen did; who confesseth of him selfe, that when he assisted at the church service in the beginning of his conuersion, his hart did melt in sweet content, and his eyes ouer-flowed with teares of deuotion. And (to say the veritie once for all) there is euer more comfort and merit to be gained, at the publique service of the church, then in our other particular actions. God hauing so ordained, that the communitie be preferred before all kind of particularitie.

2. Enter thy selfe willinglie into the deuout confraternities, which are instituted in the place where thou dwellest: principallie in those whose exercises be of most fruiſt and edification: so thou shalt exercise a kinde of obedience, verie acceptable vnto almighty God. For though these Confraternities be not commanded, yet are they commended by holy church: which to witnes how much she desireth

fireth that many should enroll themselves in such sodalities, giueth large indulgences and priuiledges vnto all such as enter into them.

And besides these Indulgences of the church which are gained by them, it is a deede of excellent charitie in it selfe, to concurre with many in well doing, and to cooperate with others in their good works & designements. And although it may so happen, that one doth as good exercises alone, as in the Confraternitie with others; and perchaunce feeleth more spirituall delight & comfort by performing them alone in particular: yet is God much more glorified by the vnion and contribution which we make with our bretheren and neighbours, in good works and deuout exercises.

3. The like doe I say of all other kind of Publique prayers, and acts of religion: which (as much as is possible) we should honour, and grace with our example, for the edification of our neigh-

neighbour; and our owne soule, and for the glorie of God, and for the common intention, both of the church, and all the faithfull.

Of honour and Inuocation of the Saints.

CHAPTER XVI.

1. **S** Ince God doth oftentimes send downe to vs his holie inspiratiōs by Ministerie of his Angels: we should likewise be diligent to send vp vnto him our deuout aspirations by the selfe same heauenlie messengers. The holie soules of the dead, which are in Paradise, in companie of the blessed Angels, and are (as our Sauour saith) equall and fellowes of the Angels, do likewise doe vs the same good office of inspiring vs, and aspiring for vs by their sacred intercessions.

2. My Philotheus, let vs ioine our harts vnto these heauenlie spirits and happie soules: for as the litle young Nightingales, learne to sing by chirping in companie of the old ones: so

by

by the holie association which wee frequent with the Saints and Angels of heauen, we shall learne farre better to pray and sing Gods diuine praises: I will sing to thee o Lord (saith Dauid) in the sight and companie of thy Angels.

3. Honour, reuerence and respect, the sacred and glorious virgin Mary, with an especiall loue: she is the mother of our soueraigne Father, & consequently our Grād mother. Let vs rūne then vnto her, and like her litle Nephewes, cast our selues about her, & in her lappe with perfect confidence, in all affaires, and occurrences. Let vs call vpon this sweet mother of ours, let vs inuoke her motherly affection towards vs: and endeououring to imitate her excellent virtues, let vs beare a true filiall hart & affectiō towards her.

4. Make thy selfe very familiar with the holy Angels, behold them often times in spirit and in thought, as if they were visiblie present with thee: aboue all, loue and reuerence the Angell

gell of the Dioces where thou dwellest, and the Angels of those persons with whom thou liuest, but especiallie thyne owne Angell Gardian: beseech them often, praise them ordinarily, request their assistance and succour in all thine affaires, spirituall, or temporall, that they may cooperate with thy intentions.

5. That great personage, Peter Faber, the first priest, first preacher, first diuinitie reader of the holie companie of the name of Iesus, and first companion of B. Ignatius, the founder of that institute; coming on a day out of Germanie, where he had done great good seruice to the glorie of our Lord, and going through this dioces (the place of his natiuitie) related, that hauing passed many hereticall places, he had receaued thousands of consolations by saluting at the entrie of euery parish, the Angels protectours of the same, and that he sensible perceaued them to haue beene fauourable vnto him;

him; both by preserving him from the ambushments of the hereticks, as also in mollifying many soules, and making them supple and docill, to receive from him, the doctrine of salvation.

This did he tell with so liuelie affection, that a gentle woman, then verie young, hearing it from his owne mouth, told me it but fower yeares passed (to wit aboute threescore yeares after he had told it him selfe) with an extraordinarie feeling of deuotion. I my selfe had the cōfort this last yeare, to consecrate an altar in the place, on which God appointed this blessed mā to be borne, at a litle village called Villaret, among these craggie mountaines of our countrie.

6. Choose some particular Saints among the rest whose liues thou maist more peculiarie read, tast, and imitate: and in whose intercessions thou mayest place an especiall trust and confidence: the Saint, whose name thou

thou bearest, is alreadie assigned to be thy deuoute intercessor euen from thy Christening.

How we ought to heare and read Gods holy Word.

CHAPTER XVII.

BEARE alwaies an especiall deuotion to the Word of God: whether thou heare it in familiar discourse, among thy spirituall frindes, or at a publique sermon in the church: heare it alway with attention, and reuerence, and make thy profit and commoditie of it, to thy vttermost power: suffer it not to fall vpon the ground, but receaue it thanckfully into thy hart, as a soueraigne baulme, imitating in this the blessed Virgin our Ladie; who kept carefullie in the treasure house of her hart, al the words which she heard spoken in praise of her Sōne. Remember, that our Lord esteemeth of the words which we speake to him in our prayers, according as we esteeme of those

those which he speaketh vnto vs in holie sermons.

2. Haue still lying by thee, some good booke of deuotion, as some worke of S. Bonauenture, of Gerson, of Denis the Chartherhouse mök, of Leues Blofius monke of S. Benet, of Granada, Stella, Arias, Pinelli, Auila, the spirituall Conflict, S. Augustines confessions, S. Hieroms epistles, and such like. Read euerie day a litle, in some one of them, with great deuotion, as if it were a letter missiue, which some Sainct in heauen had sent vnto thee, to shew thee the way thether, and to encourage thee in thy iourney.

3. Read also the liues of the Saincts, in which as in a mirrour, thou mayst see the pourtraicture of Christian perfection: and accommodate all their actions, to thy owne profit, according to thy vocation. For although very many actions of the Saints, be not absolutely imitable by such as liue in the world; yet all of them may be in some degree

degree folowed, either neere or farre off: fo the folitarienefle of S. Paul the firft heremite, is imitated in fome fort, by the spirituall retreats, of which we haue fpoken: and the extreme pouertie of S. Francis, may be imitated by thefe practifes or exercifes of spirituall pouertie, which wee will heerafter let downe.

4. True it is, that there be fome Saints liues, which more directly ferue to guide and order our liues, then others doe: as the life of the blessed Mother Terela, which is moft admirable for that purpofe: as alfo the liues of the firft Iefuits, of the holy cardinall Borromeus, S. Lewes. S. Bernard, the chronicles of S. Francis, of S. Dominick, of S. Benet, and fuch like.

Other Saints liues there are, which containe more matter of admiration, then of imitation: as the life of S. Mary of Egipt, of S. Simeon Shilites, of the two Saint Catharines of Siena, and of Genua, of S. Angela, and fuch like: which

which neuerthelesse, do minister vnto vs great occasions, to tast the sweetnes of the loue of God.

How to receaue Inspirations.

CHAPTER XVIII.

WE call Inspirations, all those inwardallurements, motions, reproches, remorses, lights, and knowledges, which God worketh in vs, preuenting our hart with his blessings, through his fatherly care and loue of vs, to the end he might awake vs, stirre vs vp, driue and drawe vs to virtue, to heavenly loue, to good resolutions, and in a word, to all those things which lead and direct vs to our euerlasting good.

These Inspirations in the scripture, the bridegroome calleth, knocking at the gate, and speaking to the hart of his espouse; to awake her when she sleepeth; to crie & call after her, when she absenteth her selfe: to inuite her to his honnie, and to gather apples in
his

his orcharde, and flowers in his garden; to singe, and cause to sound her sweete voice, to delight his eares.

2. I need a comparison to declare my meaning. Three things are required to the matching, or striking vp of a Marriage, on the maidens behalfe that must be married. First, the partie is propounded vnto her: secondly, she likes of the proposition: thirdly, she giueth her consent. So likewise God, intending to worke in vs, by vs, and with vs, some acte of charitie, first of all he proposeth it vnto vs by Inspirations; secondly, we accept it with Delight: and thirdly, we giue our Full consent vnto it. For as to descend vnto sinne, there are three steppes or degrees, tentation, delight, and consent: so there are three other staires to ascend vnto grace and virtue: inspiration, which is opposit to tentation, the delight felt in the inspiration, contrarie to the delight taken in dallying with the tentation; and consent to the
inspira-

Inspiration, contrarie to the consent
giuen to the tentation.

3. For though the Inspiratiō should
endure all our life long, yet should we
not be acceptable vnto God, if we
tooke no delight nor contentment in
it: nay contrarywise, his diuine maie-
stie would be highly offēded with vs,
as he was with the Isralits, with whom
he had been labouring, forty yeares
(as he saith him selfe) & soliciting their
conuerſion, in all which time they
would not giue eare vnto him: where-
upon hee ſware against them in his
wrath, that they should neuer enter
into his rest. So likewise, the gentle-
man that had lōg time serued his miſ-
tris, should be much disobliged, if after
all this she would in no case hearken
to the marriage which he desired.

4. The pleasure which one taketh
in Inspirations, is a great aduancement
to the glorie of God, and by it one be-
ginneſh alreadie to please his diuine
maiestie. For although this delight be
not

not as yet perfect and resolute consent, yet is it an assured and certain disposition thereto; And if it be accounted a good signe, to take pleasure in hearing the word of God preached, which is as it were an exteriour Inspiration: it is also no doubt an acceptable thinge in the sight of God, to feele a delight in his internall Inspiration. Such was that pleasure whereof the espouse speaketh, when she sayeth: *my soule was melted with pleasure, so soone as my beloued spake.* And so the gentleman is highly content with his mistresse whome he serueth, & taketh it for a great fauour, when he seeth that she takes delight in his seruice.

5. But to conclude, the consent is that which bringeth the virtuous act to its full perfection: for if after the Inspiration of God receaued, and delight taken in the Inspiration, we refuse notwithstanding to giue our consent vnto God, wee are extremelie vngratefull, and offend excessiue-ly his diuine

diuine maiestie: for in so dooing, manifestly there appeares a more disdainfull contempt in our refusall.

So happened it to the espouse in the canticles, for though the delicate voice of her beloued, had touched her with harts ease, and holy delight: yet she would not open him the doore, but excused her selfe with a friuolous reason, wherat her louer iustly displeased, went his way and left her alone. So the gentleman after long sute to his mistresse, and seruice accepted, if he should not withstanding be shaken off and despised, should haue much more occasion of discontent, then if his seruice had not at all beene accepted or fauoured.

6. Resolue then(my Philotheus)to accept with all thy hart the Inspirations, that it shall please God to send thee, and when they arriue at the doore of thy hart, admitt them as ambassadours from the king of heauen, who desireth to make a contract

of Mariage with thee: make much of their embassage, ponder well the loue of him that vouchsafeth to inspire thee, and esteeme of the Inspiration, as a message from so great a kinge as God him selfe. Consent to the motion which he inspireth and propoundeth, but with a perfect, constant, and resolute consent, that admitteth no wauering or doubting: For so God almightie (whome thou canst not oblige with all thy forces) wil not withstanding louingly hold him selfe obliged vnto thee for thy affection.

7. Before thou giue plenarie consent to those Inspirations, which propound vnto thee important matters, or extraordinarie motions, least thou be deceaued, aske counsell of thy guide and spirituall maister, that he may warilie examin, whether the Inspiration be true or false: for oftentimes the enemy perceuing a soule prompt & willing to consent to good Inspirations, proposeth traiterously
of

of his part, as if thy came from God, false Inspirations, to deceaue her: but he can neuer compasse his drifte, so long as she with humilitie obeyeth her conductour.

8. Thy consent being giuen, thou must procure with all good endeavour the effect, for which thou gauest consent, and goe about diligently to put the Inspiration in execution: which is the hight and perfection of true virtue; for to haue consented in hart, and not to attaine to the effect and fruct therof, would be euen as if one should plant a Vine, and not desire that it should fructifie.

To all this, the morning exercise, and spirituall retreat which I haue described, doe serue exceedingly: for by thoses meanes as by ordinarie forecasts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all the good we can.

CHAPTER XIX.

1. **O** Vr Sauour hath left in his church the holy Sacrament of Confession or Penance, that in it we may washe our selues frō al our sinnes, whēsoeuer we be defiled with them. Suffer not thy hart (my Philotheus) any lōg time to cōtinue soiled with the ordure of sinne, since thou hast so easie a remedie to cleanse thee with all.

2. The Lionesse hauing layen with the Leopard, goeth presently to some brooke to washe away the stinche which that disloyall fact of hers leaues in her bodie, least her Lion finding it by the smell, should be offended therewith. The soule which hath consented to sinne, should feelee a horroure and abomination of her selfe, and procure to washe away that filth, for reuerence and respect of the eyes of Gods diuine maiestie, which behold her. And what should make vs to die
this

this ghostly death, hauing so foueraigne a remedie to reuiue vs?

3. Confesse thy selfe humbly, and deuoutly once euery seuen-night, and euer before thou communicatest, if it be possible: although thou feele not thy conscience charged with guilt of any mortall sinne. For by Confession, thou doest not onely receaue absolution of thy veniall finnes, which thou mayst then Confesse: but also iointly greate force and vigour to auoide them heerafter, with a cleere light and knowledge to iudge and discern them, and abundance of heauenly grace to repaire all the damage which thou hast incurred by them. By Confession, thou practizest the noble virtues of humilitie, obedience, simplicitie, and charitie: in a word, in this only acte of Confession, thou exercisest more virtues, then in any other whatsoeuer.

4. Procure alwayes to bring with thee to Cōfession, a true sorow & ab-

homination of the finnes which thou wilt Confesse, be they neuer so litle: and a firme setled resolution to amend them heerafter. Many of custome Confesse their veniall finnes in a kind of brauerie, not purposing at all to amend them, continewing therfore all their life charged with the burden of them, and loole by that meanes infinit benefits and graces of the spirit.

5. Yf then thou Confesse to haue lyed in a matter of small importance, without harming any man: to haue spoken some inordinate or idle word: or to haue played ouermuch: repent thy selfe hartely for these finnes, and purpose in very deed to amend. For it is a great abuse of the sacrament, to confesse any kinde of sinne, be it mortall, or be it veniall, without any will or desire to be purged and cleaned from it; since Confession, was instituted for no other end, but to purifie vs from sinne.

6. Make not those superfluous accusa-

cusatiōs which many doe of custome. I haue not loued God so well as I ought: I haue not prayed with so great deuotion as I should. I haue not made much of my neighbour as I ought to haue done: I haue not receaued the Sacrament with so great reuerence as I ought, and such like. For making such like Accusations, thou bringest nothing in particular, that may make thy confessor vnderstand the estate of thy conscience: for all the men vpon earth, and all the Saints of paradise, may say the selfe same with all truth, if they should come to Confession.

7. Consider therefore, what particular subiect or cause thou hast to accuse thy selfe in that generall manner, and when thou hast discovered it, then accuse thy selfe of that default simply and plainly. For example, when thou accusest thy selfe not to haue cherished thy neighbour as thou oughtest to haue done, peraduenture because ha-ving seene some poore body in great

necessitie, whome thou mightest easily haue succoured and comforted, thou didst neglect that good occasion, of doing that worke of mercie. Well then, in this case, accuse thy selfe thus in particular. Hauing seene a poore man in necessitie, I did not assist him as, I could well haue done, through my meere negligence, or ill will borne to the partie; or according as thou knowest the occasion of that default.

8. So likewise accuse not thy selfe that thou hast not prayed vnto God with such deuotion, as thou oughtest; but if thou hast admitted any voluntary distraction, or neglected to take conuenient place, due time, and leisure requisite for attention in prayer, accuse thy selfe with all plainnesse and simplicitie of that particular cause of thy default, not alledging those generall tearmes, which make the Confession neither hot nor cold.

9. Thinck it not enough to Con-
fesse

esse thy veniall sinnes, but accuse thy selfe also of the motiue which induced thee to committethem. For example, be not content to say, that thou hast lyed without endamaging any person: but declare whether it was for vaine-glorie to praise, or to excuse thy selfe: or for vaine mirth, or for wilful stubbornesse.

10. Yf thou haue sinned in Gaming, expresse whether it were for greedines of lucre, or for conuersation and companie sake: and so foorth of other sinnes. Manifest likewise how long thou hast perseuered in the sinne which thou confessest; for continuance of time, is a circumstance notablie encreasing and aggrauating the guilt of the sinne. Because there is great difference betwixt a light vanitie or foolerie, that presentlie is giuen ouer, and laid aside, or which slippeth into our spirit for some quarter of an houre: and one wherin our hart hath beene steeped and souced,

for two or three dayes.

11. We must then Confesse the particular fact, the motiue, and the continuance of our sinnes. For though ordinarily we are not bound to be so punctuall in explicating our veniall sinnes, nay we are not absolutely bound to Confesse them at all: yet they that desire to cleanse and purifie their soules in good sort, the better to attaine to the perfection of true deuotion, must be carefull to manifest and lay open to their spirituall Phisitian, the disease wherof they wishe to be healed, be it neuer so litle.

12. Spare not to tell plainlie, what soeuer is requisite to declare purelie, the qualitie of thyne offence, as the cause, subiect, or occasion which thou hast taken to be angrie, or to support and maintaine one in his faulte. For example: A certaine personage to whome I beare no liking at all, by chaunce speaketh to me some merrie word in iest, and I construe it in the

worste

worssler part, rising into choler for it: wheras if an other man that had beene more agreable & acceptable vnto me, had spoken a shrodder worde, I should haue taken it in good part. In such a case, I will not omitt to say: I haue vsed cholerick and angrie speeches against a certaine person, taking in ill part at his hands some words which he spake to me, not so much for the qualitie of the wordes in them selues, as for the litle good wil or liking I had of the partie that spake them.

13. And if it were moreouer needfull to expresse the verie angrie termes, vsed against that partie, to declare thy selfe the better, I will thinck it were good to expresse them: for accusing thy selfe so plainly and cleerly, thou doest not onely discover the fault committed, but withall the naughtie inclinations, customes, habits, and other roots of sinne: so that by this meanes thy ghostly father, cometh to haue a perfecter knowledge of the conscience.

ciencie which he dealeth with, and of the remedies most conuenient to be applied vnto it. Yet must thou alwayes procure to conceale the third persōs, who haue been partakers with thee in the offence, as much as is possible.

14. Take diligent heede of manie couuert sinnes, which raigne so secretly and insensiblie in our consciences, that we scarcely perceauē or discover them: And that thou maist find them out, and know them when thou meetest with them, reade attentiuely the 26. 27. 28. 29. 33. and 36. chapters of the third part, and the 8. chapter of the fourth part.

15. Chaunge not lightly nor easilie thy Confessour, but hauing made choice of a sufficient one, continew constantlie, rendring him account of thy conscience on the dayes and times appointed, opening to him freely and plainlie, the sinnes thou hast committed from time to time: and monthly,

monthly, or from two months, to two months : tell him likewise the estate of thy inclinations, though thou haue not sinned by them, as whether thou be tormented with sadness, or with peeuishnes: whether thou be giuen to ouer much myrthe, or desirous of gaine, or such like inclinations.

Offrequenting the holie Communion.

CHAPTER XX.

I. **I**T is said, that Mithridates king of Pontus, hauing inuented the Mithridate, so strenghtened his bodie by the meanes of the same, that endeavouring afterward to poison him selfe, so to auoide the seruitude of the Romans, he could not possiblie doe it. Our blessed Saniour hath instituted the venerable Sacrament of the Eucharist, which containeth really and verilie his flesh & his bloud, to the end that he that eateth it, should liue eternallie. Who so euer then shall vse it often with sincere deuotion, so confirmeth

confirmeth his health, and secureth the life of his soule, that it is almost impossible he should be empoisoned with any kinde of naughtie affection. One cannot be nourished with this flesh of life, and yet liue in affections of death. Man dwelling in the terrestriall paradise, could neuer haue died corporally, through virtue of the tree of life, which God had planted there: so cannot good Christiāns in the church of God die spirituallie, through the efficacie of this Sacrament of life.

2. Yf the tendrest fruits that be, & most subiect to corruption (as cherries, strawberries, and apricoks) be perserued easilie all the yeare long, being confited in sugar or honnie: it is no wonder that our harts, though neuer so fraile and feeble, be perserued from the rott of sinne, when they be candied and sugred with the incorruptible fleshe and bloud of the Sonne of God.

3. O Philotheus, those Christians
that

that must be damned for their naughtines, will be without reple, when the iust iudge shall make them see the wrong that they did them selues, to incurre spirituall death: seeing it was so facil a thing for them to maintaine them selues in life and health, by the sacramentall manducation or eating of his bodie, which he had left vnto thō, for that end. Miserable wretches (will he say) why would you needs die, hauing the fruit and foode of life at your commandement?

4. To receaue the communion of the Eucharist euery day, neither do I commend, nor discommend: but to communicate euery sunday, I would wishe it, and would exhort euery one so to do, if his soule be without any affection to sinne. These be the very words of S. Augustin, with whom I likewise, neither blame, nor praise absolutely, those that communicate euery day: but I leaue that point to the discretion of the ghostly father of him, that would be resolued therupō.

5. For

5. For the disposition requisite for such frequent vſe of the holy Communion requiring ſuch exactnes, it is not good to counsell it generally or commonly to all. And becauſe euen this exquisite and exact diſpoſition, may be found in many ſoules, it were not well done, to diuert or diſſuade generally all men from it; but this muſt be handled and ordered by conſideration and knowledge, of the inward eſtate of euery one in particular. It were no wiſdome to counsell euery one without any diſtinction, to frequent the Communion euery day: and it were impudencie on the other ſide, to blame any one for it, eſpecially if he ſollow therein the aduice of any worthy and diſcreet director.

6. S. Catherin of Sieneas answer was commendable & gracious in this caſe: when it was obieſted againſt her often communicating, that S. Auſtin did neither approue nor diſallowe communicating euery day: wel (quoth ſhee)

(thee) since Saint Austin disalloweth it not, do not you dispraise it, and I am content .

7. But, Saint Austin as thou hast heard (my Philotheus) exhorteth and counelleth verie earnestlie to communicate, euery Sunday.: folowe his counsell then, and doe so as neare as it is possible: for I presuppose thou hast no kinde of affection at all to mortall sinne, nor any delight of affection to veniall sinnes, and therefore thou art in the true disposition which S. Austin thinckes sufficient; yea, and in a more excellent, because thou hast not so much as an affection, to sinne venially: so that if it please thy ghostlie father, thou maist profitablie communicate more often then euery Sunday.

8. Yet many lawful impediments may befall thee, not of thyne owne part, but of theirs with whome thou liuest, which may giue occasiō to a sage and discreet conductour, to forbid thee
to

to communicate so often . As for example, if thou liue in any kind of subiection, & those to whom thou owest this subiection, reuerence, or obedience, be so ill instructed in affaires of the soule, or so waiward, that they be troubled, or disquieted to see thee communicate so often: peraduenture, all things well considered, it would be good to condescend to these mens infirmitie, and so to communicate but once euerie fifteen dayes; when thou canst by no meanes ouercome this difficultie of these mens opinion. In a word, it is hard to giue a generall rule in this case: the surest is to remitt it alwayes to our ghostlie fathers aduise; though I thinck I may boldly say, that the greatest distance between the times of communicating, among such as desire to serue God deuoutlie, is from month to month.

9. A discreet and prudent person should not be hindred, neither by father, nor mother, husband, nor wife, from

from often communicating: for since the day of Communion, takes not from thee that care and fore-cast of affaires which are conuenient to thy calling; nor makes thee lesse milde, sweet, and amiable towards them; nor forceth thee to denie them any kinde of dutifull office or respect; there is no likelyhood, that they should seeke to withdraw thee frō this exercise, without any profit or pleasure of their own, vnlesse they be of a spirit exceeding froward and intractable: for then perhaps thy ghostlie father would counsell thee, to condescend somewhat to their frailtie.

10. A word or two for married folke. In the ancient law, God would not haue the creditours exact that which was owing vnto them, vpon feasts, and holydaies, but he forbad not debtours to pay and restore that which they ought, to such as demaunded it. It is an vndecencie, though no great sinne, to sollicite the payment of the
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the mariage due, the day that one hath communicated, but it is no indecency at all, nay it is meritorious, to render it being demanded. Therefore for rendring this nuptiall debt, none should be debarred from the communion, yf on the other side their deuotion vrgeth them to desire it.

11. Certainly in the primitiue church, all Christians did communicate euery day, were they vnmarried, or married, and blessed with manie children. For this cause I sayd right now, that often communicating, bringeth not any inconuenience at all, to father or mother, husband or wife: so that the party communicating be indued with discrecion & wisdome, to know what belongs to his estate and dutie.

12. As for bodelie diseales, none are lawfull impediments from participation of this holy Sacrament, saue only those which prouoke much vomiting.

13. To communicate euerie eight dayes,

dayes, it is requisit, neither to be guiltie of mortall sinne, nor of anie affection to veniall sinne; and to haue a seruēt desire of comming to this heauenly banquet; But to communicate euerie day, it behoueth moreouer to haue surmonted & mortified the greatest part of our naughtie inclinations, and to come often, not of our owne head, but by leaue and aduise of our spirituall father.

How We ought to Communicate.

CHAPTER XXI.

BEginne to prepare thy selfe to the Cōmunion, the euening before, by manie aspirations & throwes of loue. Retire thy selfe from exteriour labours somewhat earlier, that thou maist rise sooner in the morning. If thou chāce to awake in the night time, pray and by fill thy hart, & thy mouth with some deuout wordes, which like sweet odours, may perfume thy soule, as it were to receaue thy spouse: who
wat-

watching whilst thou sleepest, prepareth him selfe, to bring thee a thousand gracious fauours, if on thy part thou dispose thy selfe to receaue the.

2. In the morning get vp with great ioye, for the happinesse which thou hopest to participate: and being confessed, go with great confidence, accompanied with humilitie, to receaue this heavenly food, which nourisheth thee to immortall life. After thou hast recited the sacred words, *O Lord I am not worthy &c.* moue not thy head or lipes any more, neither to pray, nor yet to sighe, but opening thy mouth handsomly, & lifting vp thy head as much as is needfull, that the priest may see what he doth, full of hope, faith, and charitie, receaue him, in whome, by whome, and for whome, thou beleeuest, hopest, and louest.

3. O Philotheus, thincke with thy selfe, that as the Bee gathering from flowers the dew of heauen, and choicest iuice vpon the earth, conuertereth it
into

into honny, & carieth it into her hiue:
tust so the priest, taking the Sauour
of the world from the altar, true Sōne
of God, as dewe come from heauen,
and true Sonne of the Virgin, like a
flower sprong from the earth of our
humanitie, conuerteth him into de-
lightfull meate, in thy mouth, and in
thy bodie.

4. Hauing thus receaued him, sum-
mon all thy thoughts and desires, to
come and doe homage to this King of
aluation: treate with him of thy in-
ward affaires and necessities: conferre
with him, as a noble guest now lod-
ged within thee for thy soules good.
To conclude, doe him all reuerence
possible, and carie thy selfe with such
behauour, that men may iudge by
thy actions, that God is within thee.

5. When thou canst not haue the
benefit and commoditie, of commu-
nicating reallie and indeed at the holy
sacrifice of the Masse, communicate at
least in hart and spirit: vniting thy
selfe

selfe with an ardent desire, to his life bringing flesh of our B. Sauour.

6. Thy principall intēt in communicating must be, to aduance, comfort, and strengthen thy selfe in the loue of God. Thou must receaue only for loues sake, that which only loue hath caused to be giuen. Thou canst not consider our Sauour in any action more amiable or more tender harted towards thee, then in this Sacrament: in which he annihilateth him selfe, in a manner, and turneth him selfe into meate, that so he might penetrate our soules, and vnite him selfe most straightlie and intrinsicallie, with the harts and bodies of his faithfull seruants.

7. If worldlings demaund of thee, why thou communicatest so often? tel them thou doest it, to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miseries, to be cōforted in thy afflictions, and to find rest, repose, and ease in thy weak-

weaknes. Tell them, that two sortes of persons, should communicate very often: the perfect, because being well disposed, they should do them selues wrong, in not approaching to the wellspring & source it selfe of perfection: the imperfect, that they might with better reason and title aspire to perfection; the strong, least they become feeble; & the feeble, to become strong; the sicke to be healed, and the healthy, least they fall into sicknes.

8. Tell the, that for thy owne part, as one very vnperfect, feeble, and sicke, thou hast great need to communicate often with him, who is thy only perfection, strength, and health. Tell them, such as haue not many worldlie affaires, should communicate often, because they haue good leasure: and such as haue many temporall occupation, should likewise so do, because they haue need: and that he that laboureth much, and taketh great paines, must vie often to eate, and strengthen,
L him

him selfe with hearty meat. Tel them, that thou receauest the blessed Sacrament, to learne to receaue it well: for no man can do an action well, which he hath not often practized.

9. Communicate often Philotheus, and as often as thou canst, with counsell and aduice of thy ghostly father: for beleue me, the Leuerettes in these mountaines of ours, become al white, because they neither see nor eate any thing but driuen snowe: so by adoring and eating beautie, goodnes, and puritie it selfe in this diuine Sacrament, thou wilt become altogether, virtuous, pure, and beautifull.

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THE THIRD PART
OF THE INTRODVCTION,
CONTAINING SVNDRIE
rules and aduices, concerning the exer-
cise of virtues.

*Of the Choice Which we must make
in the exercise of Virtue.*

CHAPTER I.

THE king of the Bees neuer
goeth a progresse into the
fields, but environned with al
his litle people: and charitie neuer en-
treth into the hart of man, but she
lodgeth with her, all the whole traine
of other virtues, exercising and setting
them a worke, as a Captaine doth his
soldiours. But she setteth the a worke,
neither all at once, nor all alike, nor
in all seasons, nor in every place: for
the iust man is like a tree planted vpon
the water side, which bringeth foorth
fruit in due season: and charitie as it
were watering the soule, bringeth
L 2 foorth

foorth in her the actions and workes of virtue, euery one in their proper time.

2. *Musicke, being so pleasaunt a thing in it selfe, is troublesome in time of mourning*, saith the prouerb. It is a great fault in manie, who vndertaking the exercise of some particular virtue, enforce them selues to practise the acts therof, at euery encounter, and in all occurrences, imitating the auncient Philosophers Democritus and Heraclitus, alway laughing, or alway weeping; and (which is yet worse) blaming and censuring such, as do not alwaies exercise the selfe same virtues. One must reioice with the ioyfull, and weepe with the sorowfull, saith the Apostle: & charitie is patient, boutiful, liberall, discreet, and condescending or accomodating it selfe, to all occasions, and exigences of our bretheren.

3. There are notwithstanding some virtues, whose vse is almost vniuersall, and must not worke their actions only
seue-

seuerally and a part, but must spread and extend them amidst the qualities and operations of al other virtues. Occasions are seldome presented to exercise the virtues of fortitude, magnanimitie and magnificence: but meeknes, mildnes, temperance, modestie, and humilitie, are virtues, with which all the actions of our life, should be died and coloured.

4. Many virtues may be more excellent then this one, but the vse of this one, may be more necessarie. Sugar is of more excellence then Salt, but salt is more often and generallie vsed. We must alwais therfore haue good store, and readie prouision of these generall and common virtues, since the vse of them is so ordinarie.

5. Among the virtues which we would exercise, we must preferre that, which is most conformable to our calling, not that which is most agreeable to our owne tast and will. Sainct Paula delighted in the exercise of asperities, &c

and corporall mortifications, that so she might more easilie enioy the sweet tranquillitie of the spirit: but she had more obligatiō to obey her superiours, then to seeke her owne contentment; and therfore S. Hierom amidst her commendations saith, that in this she was to be reprehended, that she vsed immoderate abstinences, against her Bishops aduice.

6. The Apostles on the other side, appointed by God to preach the Gospell, and distribute the bread of heauen to hungrie soules, iudged exceeding well, that they should do wrong to this great function of theirs, if they should employ their time, in seruing and looking to the poore, although to do so, were the act of an excellent virtue.

7. Euery calling and vocation standeth in neede of the practise of some peculiar virtue. Difference is there, betweene the virtue of a Prelat, and of a Prince, or a soldiour: the virtue of a

mar-

married man, is different from the virtues of a widow: and although euery man should be endowed with all virtues, euery one notwithstanding, is not bound to practise them alike, but each one must giue him selfe in more particular manner, to those virtues that belong to that kinde of life where vnto he is called.

8. Of the virtues which appertaine peculiarly to our particular estate, and dutie, we must preferre those which are most excellent in deed, not those which excell only in apparence. Blazing starres ordinarilie, seeme greater and goodlier then the verie starres of heauen, and occupie much more place, at least wise in our eyes, whereas indeed they are neither in greatnes, nor in qualitie, and influence, comparable to the starres of the skie; neither seeme they great for any other reason, but because they are neerer vnto vs, & in a more grosse subiect in respect of the starres.

There are likewise certaine virtues, which because they are neerer to our senses, and (if I may say so, somewhat materiall) are highly esteemed by the vulgar people: for so commonly they preferre corporall almes, before the spiritual workes of mercy: haire-cloth, fasting, nakednes, disciplines, and other such bodilie mortifications, before, meeknes, courtesie, modestie, & other mortificatiōs of the mind, which notwithstanding in true iudgements censure, are much more excellent. Choose then, Philotheus, those virtues which are best, not those which are only esteemed so by the vnskilfull vulgar; those which are most excellēt, not those which are more apparent; the substantialst, not the brauest.

9. It is exceeding profitable, that euery man should make choice of some particular virtue, not neglecting or abandoning the rest, but procuring to be most conuersant in the exercise of some one peculiar virtue, to which

he

he thincks him self most apte, al things well considered.

10. A beautifull Damosell shining like the sunne, roially adorned, and crowned with a garland of oliues, appeared in a vision to S. Iohn Bishop of Alexandria, and said vnto him: I am the kings eldest daughter, if thou canst gaine my good will, I will conduct thee to his preience. He perceaued that this was Mercy, towards the poore, which God commended vnto him by this vision: and therfore euer after, he gaue him selfe in such sort to the exercise of the workes of mercie, that he is now commonlie called amongst all, S. Iohn the Almner.

11. Eulogius of Alexandria, desiring to do some peculiar seruice, to the honour of God, and being not able to embrace a solitary eremiticall life, or to resigne him selfe vp to the obedience of an other, tooke vnto him in his house a miserable person, and infected with leproly, to exercise his cha-

ritie and mortification vpon him; and to performe this with more perfectiō, made a vow to entertaine him, honour, and serue him, as any seruant doth his Lord and maister.

• 12. Now vpon some tētation happening, as well to the Lazar, as to Eulogius, to depart one from the other, they went vnto great Sainct Anthony for his counsell. Who said vnto them. Beware my children, that you separate nor your selues one from the other, for both of you, approaching nigh to your end, if the Angels finde you not together, you are in great daunger of leeing your crownes.

13. The holy king Lewes, visited the hospitals, & serued the sicke, with his owne handes, as if he had been a hireling, that for wages and gaine had been induced to that seruice. S. Francis aboue all things loued pouertie, which he was wont to terme, his ladie and mistresse: S. Dominicke was most affectioned to preaching to the ignorant,

rant, wherof his order takes the name: S. Gregory the great, tooke pleasure in entertaining pilgrims and strangers, folowing the example of Abraham, and had the same grace granted him, that Abraham had, to receaue the King of glorie in forme of a pilgrim.

14. Tobias exercised his charitie in burying the dead: S. Elisabeth, as great a princeesse as she was, delighted so much in nothing, as the abiecting and abasing of her selfe. S. Catherin of Genua in her widowhood, dedicated her selfe to serue an hospitall. Cassianus recounteth, that a deuoute gentle woman desirous to exercise the virtue of patience, came to S. Athanasius, who at her request, placed a poore widow with her, so wayward, cholericke, troublesome, and intolerable, that she gaue the deuout Dame, matter and occasion enough, to practize the virtue of meeknes and sufferance.

15. Finally among the seruants of God, some applie them selues principally

pallie to attend and visit the sicke ; others with almes and fauour , succour the needie and poore ; others procure to instruct litle children, in the necessary knowledge of Christian doctrine ; others endeuour to recall home to God and his church , soules that are lost and gone astray ; others solace them selues in adorning churches, and decking the holy altars ; others to make peace and agreement , amongst such as are fallen at strife and variance.

16. Wherein they imitate skilfull Imbroderers, who vpon diuers grounds, with admirable varietie, enter mingle silke, siluer, and goulden twistes, wherof they drawe fundrie sorts of flowers : and so these godly soules, vndertaking some particular exercise of deuotion, do make it serue them, as a ground worke of their spirituall imbroderie, vpon which they worke the varietie of al other virtues: holding by that meanes all their actions and affections,

tions, better vnited and ordered, by the careful applicatiō of thē to their principal exercise, & in this, édeuour to shew their excellent art, & singular cunning.

Her garmēts bordered all with flowers of gold.

And curious needle-work, faire to behold

Saith the spalmist, describing the costly apparell of the spouse of God, which is the soule exercised in varietie of virtues.

17. When we are afflicted and combated by any kinde of vice, it be-
houeth vs, as much as it lieth in vs, to giue our selues wholly to the praetize of the contrarie virtue, and to order and applie all other virtues, to the perfecting of that particular virtue. For so we shall ouercome the enemy against which we fight, and aduance our selues likewise in other virtues.

18. If I feele my self impugned with pride, or choler, in al my actions I will bend my self to the contrarie side, that is to humilitie, and meeknes: and to obtaine that virtue I will applie
all

all my other exercises of prayer, receiving the sacraments, of prudence, of constancie, sobriety, and the rest. For as the wild Boares to sharpen their tuskes, doe scoure & whet them with their other teeth, so that all of them doe reciprocallie become sharpe, and piercing: so a virtuous man, propounding to perfect him selfe in one virtue, of which he findeth most neede, doth as it were whet it and sharpen it, by the exercise of other virtues, which confirming and strengthening that one, which he particularly seeketh, become all of them more polished and excellent.

19. So it happened vnto holy Iob, who exercising him selfe peculiarly in patience, against so many vehement tentatiōs wherwith he was assaulted, became perfect in all kinde of virtues and holinesse. Yea oft times it happeneth (as S. Gregory Nazianzen saith) that by one onely act of some virtue, well and perfectly performed, a man

man may attaine to the hight of virtue: and he alleadgeth in prooffe of this faying, the example of Rahab, who hauing exactlie practized the virtue of hospitallitie, attained vnto a glorious foueraignty in holines. Which is to be vnderstood, when fuch acts are practized, with excellent feruour of charitie.

An addition to the former difcource, about choice in the exercife of virtues.

CHAPTER II.

1. **S** Ainct Auguftin faith excellently well, that young beginners in deuotion, doe committ certaine faults, which according to the rigour of perfect lawes, are in very deed blame-worthy, and yet in thefe beginners are very commendable, as tokens and prefages of a future excellencie in godlines, to which thefe pertie-faults, do ferue as a kind of difpofition.

2. That bafe and feruile feare, which engendreth exceffive fcruples, in the foules

soules of those that are newlie escaped from the custome and thraldome of sinne is a commendable virtue in beginners, and a sure and certaine signe, of a future puritie of conscience in them: but the selfe same feare would be verie reprehensible in those, that haue profited in good life and deuotion, in whose harts that perfect loue should raigne and predominate, that by litle and litle, driueth this seruill feare out of doores.

3. Holy S. Bernard in his beginninge, was full of rigour and austeritie towardses them, that rancked themselves vnder his conduct, and gouernement, whome he commanded euen at their first entrance, that they should leaue their bodies behind them, and come to him only with their soules; When he heard their confessions, he detested with an extraordinarie seueritie, all kinde of faults, were they neuer so small, and so pressed and vrged the poore prentises or nouices in perfection,

fection, that in steed of thrusting them forward, he drew them backward, for they lost hart and courage, becoming altogether out of breath, to see them selues so instantly and eagerly, thrust and forced so hastily, to mount so high and craggy a mountaine.

4. All this proceeded from an ardent zeale (my Philotheus) and a most perfect puritie of conscience which was in this glorious Saint, and made him folowe this method of proceeding with his religious: and this zeale was a great virtue in him, yet a virtue which had something annexed that was reprehensible, and to be amended: and God him selfe in a holy apparition, did correct & amend him, pouring into his soule a meeke, milde, sweet, amiable, & tender spirit, so that he now turned cleane into another man, he accused him selfe very much of his former exact seueritie; and became so fauourable & applicable to euery one, that he accommodated himself to al, to gaine all.

5. S. Saint Hierom hauing recounted of holy Paula, (that was his ghostlie child) that she was not only excessiue, but as it were selfe willed in the exercise of bodily mortification, in so much that she would not giue eare, to the contrarie aduice and counsels which S. Epiphanius her bishop, had giuen her in that respect: & moreouer, that she suffered her selfe to be borne away in such sort, by grief and sorow for the death of her frinds, that she was always in danger of death, by her extremes in such occasions: in the end he concludeth in this sort. Some man will say, that in steed of writing the praises of this holie Saint-like ladie, I make a catalogue of her faults and imperfections, but I cal Iesus to witnes, whom she serued, and whome I desire to serue, that I lye not, either on the one side, or on the other: but do set downe cleerlie what she was, as a Christian, writing of a Christian: that is, that write an historie, and not a panegyricall

call oration of her life, and that her vices, be the virtues of others.

6. His meaning is, that the defects and imperfections of S. Paula, would haue borne the name and nature of virtues, in a soule of lesse perfection; As in very deed, there are actions which are deemed imperfections, in such as be perfect, which not withstanding, would be esteemed great perfections, in those which yet are imperfect.

7. It is a good signe in a sick man, when at the end of his sicknes, his legges doe swell, for it shewes that nature now strengthened, casteth out her superfluous humours: but the very same signe, is bad and ominous in him, that were not sick at all, for it betokeneth the weaknesse of nature, not hauing force enough, to dissolve and dissipate those corrupt and naughtie humours.

8. My Philotheus, we must haue alway a good opinion and estimation of
of

of them, in whom we see the practize of virtues, although exercised with some defects and imperfections, since the great Saints them selves, have often times exercised them in such manner. But for our owne parts, we must procure to exercise ourselues in them, not only diligently, but discreetly, and for that end obserue carefullie and faithfullie, the aduise and counsell of wise men, not leaning to our owne prudence, but to the skill and wisdom of such, whome God hath giuen vs for our conductours.

9. There are certaine other things, which many esteeme and account virtues, though indeed they be no virtues at all: of which it is needfull to peake a worde or two: I meane those perfections, which are called extasies, raiustments in spirit, insensibilities, languishments, or impossibilitie of exteriour actions, deificall vnions, eleuations, transformations of the soule, and such like, of which some bookes
doe

doe treat, promising to eleuate & promote the soule to contemplation, purely intellectuall, to the essentiall application of the spirit, and of the supereminent life of the soule.

II. Mark me well what I say, my Philotheus, these perfections, be not virtues, but rather rewardes and recompences, that God giueth his seruants in this life for their virtues: or as it were scantlings, and listes, of the happines of the life to come, which somtime are presented vnto men, to make them desire to buy the whole peeces themselves, which are aboue in Paradise.

II. We must not pretend to come vnto such high fauours & graces, since they are not any waies necessarie to serue and loue God well and trulie, which should be our chiefe and only pretence: Neither are they graces which may ordinarily be obtained, by our owne trauell or industrie, since they are rather passions, then actions, which

which therefore we may well receaue, but worke them, or produce them in vs, we can not.

12. I adde moreouer, that we haue not vndertooke any higher matter, then to make our selues virtuous, deuout, and good men and good women: and therefore it behoueth vs to bestow al our endeouours to that end; and if it please God to eleuate and extoll vs to these Angelicall perfections, we shall be then also good Angels: but in the meane time, let vs exercise our selues simply, humbly, and deuoutly in these lowe humane virtues, the conquest and gaining of which, our Sauour hath left to our owne power and diligence; such as are the virtues of patience, courtesie, meeknes, mortification of our harts, and willes, humilitie, obedience, pueritie, chastitie, compassion towards our neighbours, and bearing with their imperfections, diligence, and holy feruour in fulfilling the will of God.

13. Let

13. Let vs leaue these supereminences, for superexcellent soules, we merit not so high a place in Gods seruice; it wil be happines for vs, to serue our God, in his kitchen (as they say) or in his pantrie, to be lackies, porters, torche-bearers, groomes of the chamber, in his house. It is his mercy and inestimable goodnes only, if afterwards he please to remoue vs higher to his clolet, and priuie chamber, or to be of his councell. Yea, my Philotheus, this must be the resignation of our hart; for this king of glory, doth recompence his seruants, not according to the dignitie of the offices which they beare vnder him, but according to the measure of the loue and humilitie, with which they execute them.

14. Saul seeking after his fathers Asses, found the crowne & kingdome of Israel. Rebecca by watring Abrahams Camels, became the spouse of his sonne Isaac. Ruth, the Moabiteesse, glea-

gleaning after the haruest-mē of Boos,
& lying at his feete, was exalted to lie
by his side, & made his wedded wife.

15. Surely the pretentions and desires of such loftie, extraordinary, and admirable things, are obnoxious and subiect vnto illusions, deceipts and errors; and it chaunceth oft times, that these sublimated persons, that thinck them selues Angels, are scātly so much as good men, and that there is more excellence and subllmitie in their wordes, and rare termes, then feeling and substance, in their workes and actions.

16. Yet must we not lightlie, dispraise, or rashly censure any thing, but blessing God for the supereminence of other men, rest our selues humbly in this low, plaine, and easie way, which is indeed more plaine, but yet more suteable to our insufficiencie & weaknes: wherein if we conuerle humbly & faithfully, God will lift vs vp to greatness, great enough for our soules good.

of

Of Patience.

CHAPTER III.

1. **P**atience is necessary for you, that performing the Will of God, you may obtaine the promise, saith the Apostle: yea, for as our Lord him selfe pronounced, In you pattice you shall possesse your soules. It is the happiest thing that can befall to man (Philothheus) to haue his owne soule in sure and secure possession: and the more perfect that our patience is, the more secure is the possession of our soules: we must endeouour then to perfect this virtue in vs, to the vttermost of our power.

2. Call to mind continually, that our blessed Redeemer saued vs, by suffering and enduring: and that we therefore in like manner, must work our saluation, by suffering afflictions, and enduring iniuries, and bearing contradictions, and displeasures, with the greatest meeknes that possible we can.

M

3. Li-

3. Limit not thy patience, to such and such kinde of iniuries, and afflictions, but extend it magnanimously and vniuersally, to all those that God shall send, and suffer to befall thee. There be some men that will suffer no tribulations, but such as be honorable: As for example, to be wounded in battaile, to be taken prisoner in warre, to be persecuted, and ill handled, for religion sake, to be impouerished by some sute or processe, in which they haue gott the vpper hand: these men loue not tribulation, but the honour which the tribulation bringeth. He that is patient in deed, and a true seruant of God, suffereth indifferently those tribulations, that are coupled with infamie and shame, as well as those that be honourable.

4. To be reprehended, accused, slandered by naughtie & wicked men, is a pleasure to a man of courage: but to suffer these accusations and persecutions at the handes of our parents
and

and frindes, and of such as are good & virtuous, and esteemed so, there is the right triall of true patience, there it is in deed, that we must play the men.

5. I esteeme more of the meeknes, wherwith the blessed Cardinall Borromæus, suffered a long time the publique reprehensions, which a greate preacher of an order, exceedingly well reformed, thundered against him out of the pulpit: then of all the combats which he had with any other. For like as the stinging of a Bee, is farre sorer and fuller of ache, then the biting of a flie: so the euill that one receaueth of good men, and the contradictions that they raise against one, are much more vnsupportable thē others, and yet it chanceth very often, that two good & virtuous men, hauing both of them right intentions, through diuersitie of opinions, do stirre vp great persecutions and contradictions, one against the other.

6. Be patient, not onely in the great,

and principall afflictions which arriue vnto thee, but also in the accessories and accidents which depend thereon. Many could be content to haue afflictions happen vnto them, so that they might not be hurt, troubled or vexed by them. I am not grieued (saith one) that I am fallen into pouertie, but that by that meanes I cannot pleasure my frindes, not bring vp my children in such honorable education as I desire. I care not (saith another) were it not that the world will thinck, that this is befallen me by mine owne fault.

7. Another would be content some should speak ill of him, and would suffer it patiently, so that no man would belecue the detractour. Others there are, that could willingly away with some part of the tribulation, as they suppose, but not with the whole. They are not impatient, or vexed (say they) that they are sick, but that they want mony to cure them selues of their sickness, or that they that be about them,
are

are too importunat and troublesome to them.

8. But I say (my Philotheus) that we must haue patience, not only to be sick, but euen to be visited with that disease, that God will lay vpon vs, what euer it be, & in that place where-soeuer he will haue it happen to vs, & amongst such persons, and with those wants and incommodities, which he will; and the like is to be vnderstood of all other tribulations.

9. When any damage or harme shal chaunce vnto thee, oppose against it a Gods name, those remedies which thou canst applie, for to do otherwise, were to tempt God almightie: but ha- uing done thy diligence in the matter, attend with an entire resignation, that succeſſe and euent which it shall please God to send, if he permit the remedies to ouercome thy harmes, giue him thanks with reuerence: if it please him, that thy harmes surmount the remedies, blesse him with patience.

10. I am of the aduice of Saint Gregory: When thou art iustlie accused for any fault which thou hast committed, humble thy selfe for it, and confesse vnfainedlie, that thou deseruest more then the accusation that is laid against thee. But if thou be accused falslie, excuse thy selfe with all meeknes, denying thy selfe to be guiltie of that which is laid to thy charge, for thou owest that dutie to the truth, and to the edification of thy neighbour;

11. But withall, if after thy true and lawfull discharge, men continue notwithstanding their accusation against thee, strue not much to make thy excuse be admitted and beleueed, for hauing complied with the dutie thou owest vnto the truth, thou must render also the dutie thou owest to humilitie. Thus thou shalt neither offed, against the care that thou oughtest to haue of thy good renowne, nor against the loue and affection, which thou shouldst haue to tranquillitie of hart, meeknes,

meeknes, and humilitie.

12. Complaine as litle as thou canst of the wrongs that be done thee, for ordinarilie he that complaineth of them, sinneth: because selfe loue alway maketh vs beleue the iniuries offered vs, to be worse then indeed they be. But aboue al things complaine not to such persons, as are apt to take indignation, and to turne all to the worst. Yfit be expedient to make thy mone to any, either to get the offence remedied, or thy mind eased, let it be done to quiet and peaceable soules, that loue God sincerelie, for otherwise, instead of easing and discharging thy griefes, they will prouoke thee to greater disquiet: in steed of pulling out the thorne that pricketh thee, they will fasten and stick it deeper into thy foote.

13. Manie being sick, afflicted, or molested, refraine them selues from complaining, or shewing any delicatnes, iudging (and that rightlie) that it

would eidentlie testifie want of courage and generositie in them : but for all that, they desire exceedinglie, and by flight, and subtilities procure, that other men be-mone them, take compassion of them, and esteeme them to be not onlie afflicted, but patient, yea, and couragious also in their afflictions. This is a kind of patience indeed, but a false one, which in effect, is nothing else, but a fine, subtil, and secret pride and vanitie : *They haue glorie* (saith the Apostle) *but not before God.*

14. The true patient man, neither complaineth of his griefs and harmes, nor desireth to be pittied and be-moned : he speaketh of his case cleerly, truly, and simplie without lamentations, or aggrauations: if he be pittied, he thancketh God for the charitie and comfort shewed him, and patientlie suffereth him selfe to be pittied, vnlesse they be-mone the harme or euill, which he hath not : for then will he modestly declare, that he suffereth

no such grieve, as they imagin; and in this sort cōtinueth peaceably, betwixt truth and patience, confessing, not complaining of his afflictions.

15. In the contradictions which befall thee in the exercise of deuotion (for they will not be lacking one time or other) remember the words of our Sauour Iesus Christ: *A woman when she is in trauail, hath anguish, because her hour is come: but when she hath brought forth her child, then she remembreth not the anguish, for ioy that a man is borne into the world.* Thou conceiuest spirituallie in thy soule, the noblest childe in the world, to wit, Iesus Christ, vntill he be brought forth altogether, thou canst not choose but suffer excessive pangs: but be of a good hart, these dolours once past, thou shalt find euerlasting ioye, for hauing brought forth such a child to the world. And he shalbe whollie brought forth and borne in thee, when thou framest, and conformest thy hart and thyne

actions, to the imitation of his life.

16. When thou art sick, offer vp all thy griefes, paines, aches, and languishments, to the honour and seruice of our Lord: and beseech him to ioine and vnite them with the torments which he suffered for thee. Obey thy phisician, take those medicines, meats, and remedies which he prescribeth, for the loue of God, calling to mind the gall which he tasted for our sakes: desire to amend, that thou maist serue him, refuse not to languishe, that thou maist obey him: and dispose thy selfe to die (if so it please him) that thou maist praise and enioy him.

17. Consider that the Bees when they make their hunny, do liue and eate of a bitter prouision: and that we in like manner, can neuer exercise sweeter acts of patience, nor compose more excellent hunny of true virtues, then when we eate the bread of bitternes, and liue in the midst of afflictions. And as the hunny which is gathered

thered from thime, a litle bitter herbe, is the best that is: so virtue exercised in the bitternes of vile, base, and most abiect tribulations, is the finest and excellentest of all.

18. Reflect often times the inward eyes of thy soule, vpon Christ Iesus crucified, naked, blasphemed, flandred, forsaken for thy loue, and in a word, ouerwhelmed with all sortes of sorrowes, griefs, and persecutions. Consider that all thy sufferings, neither in qualitie, nor quantitie, are in any sort comparable vnto his: and that thou canst neuer suffer any thing for his sweet sake, in cōparison of that which he hath endured for thine.

19. Consider the panges and torments, which in old time the martirs suffered; and the dolours and griefs which at this time many endure, more grievous without all proportion, then those which thou endurest, and say to thy selfe: Alas, my paines be consolations, and my briers be roses in com-

parifon of them, which without al fuc-
cour, attendaunce, or reliefe, do liue in
a perpetuall death, ouer-charged with
afflictions infinitely heauier the mine are.

Of exteriour Humilitie.

CHAPTER IV.

1. **B**orrow and take many empty ves-
fels (saide Elizeus vnto the poore
Widowe) and powre oyle into them.
To receaue abundance of the grace of
God into our harts, they must be voide
of selfe pride and of vainglorie. The
Kesterell crying and looking constant-
lie vpon the haukes, and other birds
of preie, doth terrifie them by a secret
propertie or virtue which it hath by
nature, therfore the fearfull Doues, do
loue it aboue all other birds, and liue
in securitie in companie of it: so hu-
militie rebutteth the eager on-fett of
Satan, and conserueth the graces and
guiftes of the holy Ghost in vs, and
therefore all the Saints of heauen, but
especially Christ the king of Saints &
his

his blessed mother, made more esteeme of this virtue, then of any other amōgst all the morall virtues.

2. We call that glorie vaine, which one taketh of him selfe, either for that which is not in him, or for that which is in him, but is none of his, or for that which is in him, and is his owne, but deserues not, that one should glory of it. Nobilitie of race, fauour with great potentates, popular honour, be thinges that are not in vs, but in our progenitours, or in the estimation of other men.

3. Some men there be, that shew them selues fierce and stout, because they be mounted on a lusty courser, or for a great goodly fether in their cap, or for their costly and sumptuous apparell: but who seeth not this to be follie? For if there be any glorie at al in these cases, it is glorie for the horse, for the bird, and for the tailer: and what great wāt of witt is it, to borrow credit and estimation from a horse, from a
bird,

bird, from a new fashiond ruffe?

4. Others bragge, and behold them selues with great satisfaction, for a goodlie long moustaches, or a trimme beard, for their curled lockes, and soft hands: or for skill in dauncing, singing, or playing: but are not those hartlesse, and base minded men, who fetch their estimation and reputation, from such friuolous and fond trifles?

5. Others for a litle knowledge and learning, would be honoured and respected in the worlde, as if euery body should come to schoole to learne of them, and account them their maisters, for which cause they are rightly termed pedanticall companions.

6. Others carie them selues like peacocks, proud of their beautie, and thinck all the world is fond of them. All these humours are vaine, foolish, and impertinent: and glorie grounded vpon such weak and feeble foundations, is vaine and friuolous.

7. A man may know true virtue
like

like true baulme: for baulme is tried by dipping it into the water; if it sinck to the bottom, it is counted the most excellent and pretious. Euen so to know whether a man be in deed wise, learned, generous, noble, mark whether these good gifts and qualities, tend in him to humilitie, modestie, and submission, for then they be true in deed: but if they swimme aboue water, if they strue to appeare and shew themselves, they are so much the lesse substantiall, and more superficiall, by how much more apparent they are, or would be.

8. Pearles that be conceaued and grow in the wind, or in time of thunder, haue nothing but the barke, or shel of a pearle, and are voide of substance: so these virtues and qualities, bred and nourished in pride, boasting, and vanitie, haue nothing but a simple shew and apparance of good, without iuice, without marrow, without soliditie and substance.

9. Ho-

9. Honours, estates, and dignities, are like to saffron, which is best, and groweth most plentifully, when it is trodden vnder feet. It is no honour to be faire in a mans owne eyes: beauty (to haue a good grace in deed) should be somewhat neglected: knowledge dishonours vs, when it puffeth vs vp, and degenerateth then to plaine pedātery.

10. If we stand curiously vpon our points, touching precedence and preeminence in place and titles, besides the exposing of our selues to the danger of hauing our qualities too narrowly sifted, examined, and contradicted, we make them vile and contemptible: for honour, which is indeed honourable, when it is freely giuen and granted, becomes foule, infamous, & shamefull when it is affected, sought after, and in a manner begged, and wrested, from them in whole companie we are.

11. When the Peacock bristles vp his gay starrie wheele, lifting vp his goodly painted feathers to be looked vpon,

vpon, he forgetteth him selfe, that in the meane while he sheweth other parts, which are most illfaoured in him. Flowers that be beautiful, growing vpon the ground, or in the garden-beds, wither away with much handling. The sweet smell of the Mandragora taken a farre off, & but for a short time, is most pleasaunt: but they that smel to it very neere, & a lōg time, become altogether, drowsie, faint & languishing. Euē so honour & courteous respects, smell comfortablie a farre off, being takē lightly, & not stāding much vpon thē, or placing his phātāsie, in depainting them according to our vain-glorious desire: but to such as affect them ouer-greedily, and do in a manner feed vpon them, they are reprehensible, and ful of contempt & follie.

12. The pursute and loue of virtue, maketh vs virtuous: but the pursuite and loue of titles, honours, and preeminences, make vs abiect and contemptible. Mindes that are wellborne
and

and well brought vp, busie not them selues about these toyes of places, rancks, complements, and salutations, they haue other things to employ their time in; for to spend time in these things, is the propertie of idle and vnprofitable braines.

13. He that may loade him selfe with pearles, will neuer ouercharge him selfe with cocke shelles: and such as aspire to true virtue, neuer trouble them selues with complements. Euery one may in companie, take the ranck and the place that is due vnto him, without preiudice of humilitie, so that it be done as it were carelesselie, not with affectation, or strife, or as if he couëted it a matter of much importāce.

14. For as they that come from Peru, besides store of gold and siluer which they bring from thence, doe many times bring with them, Apes and Parrets, because they neither cost much, nor are burdensome or chargeable to their ship: so the true followers

lowers of virtue, need not omitt or neglect their ranck and place due vnto them, so that it cost them not much care or attention, and that the same be done without trouble, disquiet, cauels, or contentions. Yet speak I not heere of them whose dignitie redoundeth to the common good, nor of certaine particular occasions, vpon which great consequents depend: for in such, euery one may keep his due and right with prudence and discretion, accompanied with charitie and courtesie.

Of Humility more internal thē the former.

CHAPTER V.

1. **B**Vt thou desirest, I see Philotheus, to be farther endostrined in humilitie, for that which we haue hitherto said, is rather wisdome and good manners, then humilitie: let vs therefore passe on farther.

2. Many there are, that will not, and dare not ponder and consider, the graces that God hath giuen them in
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particular, fearing least they should thereby fall into vaine glorie and selfe conceited loue, whereas indeed they deceaue them selues : for since the true direct meanes to attaine to the loue of God (as S. Thomas the Angelicall doctour teacheth) is the consideration of his benefits, the more we consider them, the more we shall loue him: and as particular benefits do more efficaciously moue and winne affection, then such as are commō to other: so ought they to be pondered and wayed more attentiuely.

3. Certaine it is, that nothing can humble vs so much before the mercie of God, as the knowledge of the infinite multitude of his benefits, neither can any thing so much humble vs before his iustice, as the multitude of our offences. Let vs then consider what he hath done for vs, and what we haue done against him : and as we consider and way our sinnes one by one, so let vs acknowledge and suruay his

his grace ones by one.

4. Neuer feare that the knowledge which he giues vs of his graces, will pufte vs vp in pride, so long as we be attentiuē to this knowne & acknowledged verity, that what soeuer is good in vs, is altogether from God, and not from our selues.

5. Alas, Mules, and Camels, cease they to be lumpishe and brute beasts, though they be neuer so loaden with the pretious and perfumed moueables of the prince? *What hast thou which thou hast not receaued*; saith the Apostle; and *if thou hast receaued it, why dost thou glorie*? Nay contrariwise, the liuely & feeling consideration, of the fauours receaued from Gods hand humbleth vs; because knowledge engendreth acknowledgement.

6. But if in this reuiew and accounting (as it were) of the graces of God, any kind of vanitie should tickle vs: the infallible, and easie remedie, is, to passe by and by, to the consideration of

of our ingratitude, of our imperfectiō, and of our miseries; Yf we consider what we haue done, when God was not with vs, we shall soone acknowledge, that all which we haue done, since he hath been with vs, is not our handy work, nor is not of our owne stock, we shall enioy them, and reioice that we haue them, but we shall glorifie God alone, for being the sole author and giuer of them. So the blessed virgin, confessed and professed, that God had wrought great and admirable things in her, and for her, but she confessed it for no other cause, then for to humble her selfe, and to glorifie God: *My soule (saith she) doth magnify our Lord, because he hath done great things to me.*

7. We vse to say manie times, that we are nothing, that we are miserie in selfe, that we are the skumme and outcasts of the world: but we would be loath any man should take vs at our word and publish vs abroad to be such

as we say we are : Nay we make as if we would hide our selues, to the end men may runne after vs, and searche vs out; we make shew as if we would indeed be the last, and sitt at the lowest end of the table : but we do soe, that with more credit we may be set at the vpper end of all. True humilitie neuer sheweth her selfe, nor vseth many words of humble sound, because she intendeth not onely to hide other virtues, but withall and aboue all, to hide her owne selfe. And if it were lawfull for her to lie, to dissemble, or scandalize her neighbour, she would vse manie an action of arrogancie, and brauerie that vnder the she might hide her selfe, and so be altogether couered and vnknowne.

8. My aduice therfore is this Philotheus, either let vs vse no words of humilitie at all, or let vs vse them with an inward feeling, meaning in our hart, as we pronounce with our mouth. Let vs neuer cast our eyes downe to the ground,

ground, but humbling our harts with all: let vs not seeme to desire the lowest roome, vnlesse we desire it from our hart. And I hold this rule so generall, that I bring no exception: only I adde, that courtesly requireth, that we present the aduantage somtime to those, whome we know manifestlie will refuse it: for this is no double dealing, nor false humilitie, for in this case the only proffer of the aduantage in place, or precedence, or such like, is an honouring of the to whom we proffer it: and since then, one cannot giue them entirely that which in hart we would, we do not ill to giue it them in part.

9. The like I vnderstand of some termes of honour, and respect, which (to examin them in rigour) seeme not to be true, and yet are in deed true enough, if the hart of him that pronounceth the haue a true intention, to honour, and respect him, for whose sake he vseth those tearmes. For although the words doe signifie with some excessse,

cesse, that which we would say: yet it is not ill done to vse them, when common custome of ciuilitie requireth. I wishe that our wordes, were alwaies ioined to our intention and affection, as neere as it is possible, so to follow in all, and through all, the pure and naked simplicitie of a virtuous hart.

10. A man that is truely humble, would rather that another should say of him, that he is a miserable wretche, that he is nothing, not worth nothing, then to say so much him selfe: at least, if he know that any man say so of him, he doth not gainsay it, but agreeth to it with all his hart: for since he beleeueth firmelie and vnfaignedlie, that he is in deed worth nothing, he is right glad to haue other of his minde and opinion.

11. Manie say that they leaue mental praier for those that are perfect, that they them selues are not worthie to frequent such an exercise. Others protest they dare not communicate

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often,

oftē, because they feele not them selues pure enough. Others that verely they feare least they should disgrace deuotion, if they should entermedle with it, by reason of their great miserie and frailtie. Others refuse to employ their talent in the seruice of God, & of their neighbour, because (say they) they knowe their owne weaknes, and feeblenes: and that they feare to become proude, if they should be instruments of any good: and that in giuing light to others, they should consume them selues.

12. All this is an artificall kinde of humilitie, not only false, but also malignant, wherby one seeketh secretlie and subtilty, to blame the guifts of God, or at the least with the cloke of humilitie, to couer the loue of his owne humour and slothfulnes. *Demaund of God a signe, eithers from heauen aboue, or from the depth of the sea below:* said the prophet to vnhappy Achaz, and he answered: *I will demaund none: neither*

neither will I tempt God. O wicked man, he would seeme to beare great reuerence to God, and vnder colour of humilitie, excuseth him selfe from aspiring to the grace which Gods goodnes offereth vnto him: but he vnderstood not, that when our Lord offereth vs his graces, it is pride to refuse them; that the gifts of God, oblige vs to receaue them, and that true humilitie, is to obey and folow his will and desire, the neereſt we can. But Gods desire is, that we become perfect, vniting our selues vnto him, and imitating him the best we can.

13. The proud man which trusteth in him selfe, hath iust occasion (if he knew it) to vndertake nothing: but he that is humble, is so much more courageous, by how much more vnable he acknowledgeth him selfe: and according to the measure that he meassureth his owne frailtie, his boldnes in God increaseth; for all his trust is in God, and God (he knowes) delighteth

to exalt his omnipotencie, in our infirmitie, and to magnifie his mercie, by our miserie. We must then humbly and holily dare and vndertake, what soeuer is iudged fit and conuenient, to our spirituall aduancement, by them that haue the guiding of our soules.

14. To thinck one knoweth that which he knoweth not, is an expresse follie: to play the learned man in that, in which it is manifest we haue no skill nor experience, is an intolerable vanitie. For my part, I would not take vpon me a learned mans person, euen in thinges which I were certaine that I knew well enough: as contrariewise I would not counterfet my selfe altogether ignorant. When charitie requireth, we must readily & sweetly communicate to our neighbour, not only that which is necessarie for his instruction, but withall, that which is profitable for his consolation: for humilitie, which hideth and concealeth virtues, to conserue them in their puritie, doth

doth neuertheles discover them, and make them shew them selues, when charitie commandeth, to increase and perfect them.

15. Wherin she resembleth a tree in the Isles of Cylos, which all night long, locketh and encloseth vp her faire carnation flowers, and doth not open the, but at the rising of the sunne, so that the inhabitants of the countrie do say, that these flowers do sleep by night: for euē so humilitie, couereth & hideth all our virtues and humane perfections, and letteth them not be seene abroad, but whē charity commandeth: & charitie being a virtue not humane, but heauenly, not morall but diuine, is the very true sunne of al other virtues, vpon which she must therefore euer predominate: so that humilitie which is preiudicious to charitie, is without all doubt, false humilitie.

16. I would neither counterfeit a foole, nor a wiseman: for if humilitie forbid me to counterfeit my selfe wise,

simplicitie and plainnes forbid me likewise, to counterfeit my selfe a foole: for as vanitie and pride, are contrarie to humilitie; so are affectation and dissembling, contrarie to simplicitie, and plaine-dealing. And if some great seruants of God haue made as if they had been fooles, to render them selues more abiect in the eyes of the world, we must admire them, and not imitate them: for they had motiues that induced the to this excesse, which were so peculiar vnto them, and extraordinarie, that no man ought from thence to inferre any cōsequence for him self.

17. As for Dauid, when he daunced before the Arke of the testament, with some more demonstration of mirth, the seemed to beseeme the maiestie of a king, he did it not as counterfaiting any foolish myrthe, but simple and plainly vsed he these exteriour motions, conformable to the extraordinarie gladnes which he felt in his hart. True it is, that when Michol his wife

wife vpbraieded him for this fact, as to base and fond for a king, he was neuer awhit sorrie to see him selfe despised, but perseuering in the true and sincere representation of the ioye which he had conceiued in his soule, he protested, that he was likewise glad to receaue a litle shame for the loue of his God. And consequentlie I say, that if for acts of true and profound deuotion, thou be esteemed simple, abiect, and base minded, humilitie will make thee reioyce at this happie shame, the cause whereof is not in thee, but in them that lay it vpon thee.

That humility maketh vs loue our owne debasement and abiection.

CHAPTER VI.

1. **I** Passe farther Philotheus, to tell thee, that aboue all things thou loue thy owne abiection. But thou wilt aske me, what it is to loue our owne abiection. In latin abiection is all one with humilitie, and humilitie

with abiection: for so when our Ladie in her sacred hymne, saith, that all generatiōs should tearme her blessed, because God had seene the humilitie of his hādmaide: her meaning is, that our Lord beheld with great loue her abiection, her basenes, and lownesse, to endowe her with fauours & inestimable graces. Yet there is great differēce between the virtue of humilitie, and abiection: for the abiectiō is the litlenes, basenes, poornes; & the nothing that is in vs of our own selues, we not knowing nor considering it. But as for the virtue of humilitie, it is a true feeling knowledge, and voluntarie acknowledgement, of our abiectiō & vilenesse.

2. But the principall point of humilitie consisteth, not only in this willing acknowledgement of our abiection, but to loue it, and take a delight and contentment in it, not for want of courage or magnanimitie, but to extoll so much the more the diuine maiestie, and to esteeme much better of
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our neighbour in comparison of our selues. This point is that which I exhort thee to insist in most of all, & that thou maist the better vnderstand and conceiue it.

3. Consider, that amongst the afflictions and troubles which we suffer in this life, some of them be base, contemptible, and abiect: other be honourable, and glorious; and many applie them selues willinglie to honourable tribulations, but scarce any at all will abide those that be abiect and ignominious.

4. So a deuout hermitt all ragged, and shiuering for cold, euerie bodie honoureth his torne habit, taking compassion of that which he endureth: but if a poore tradesman, a decayed gentleman, or a poore gentlewoman be in the same case, men despise and mock them: and so thou seest how their pouertie is abiect, and ignominious. A religious man receaueth deuoutly a rigorous reprehension of

his superiour, and a child of his father, and all men count it and call it mortification, obedience, & good manners: but let a knight, or some great ladie, suffer the like of another, and although they do it for the loue of God, men will call it cowardlinesse, pusillanimitie, & lack of courage. Behold heere is another abiection euill.

5. One hath a cancker on his arme, and another vpon his face: the first hath only the diseale, which is bad enough, but this other iointly with the diseale, hath contempt, shame, and abiection in all companie. What say I then of louing abiection, I say, that we must not only loue the harme it self, which we do by the virtue of patience: but we must also loue the cōtempt, the shame, the vilenes, basenes, & abiection, thereof, which we doe by the virtue of humilitie.

6. Againē there be some virtues, that seeme abiection and contemptible, other that are honorable and respected by

by all men. Patience, meeknes, plain-dealing, simplicitie, and humilitie it selfe, are of the number of those virtues, which worldly men hold as vile, and abiect. Contrariwise they make great estimation of wisdom, fortitude, and liberalitie. There be also diuerse actions of the selfe same virtue, wherof some be contemptible, and others honorable, to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charitie: and the first is honoured of all men, the last most base in the eyes of the blind world.

7. A young gentleman or gentlewoman, that will not disorder themselves, with a companie of dissolute mates, in prating, dauncing, drinking, superfluous pompe, and curiositie of apparel, shalbe scoffed at, and censured by others, & their laudable modestie termed hypocrisie or affected sanctitie: To loue these censures, to reioyce in that the world hath this opinion of vs,

is to loue our owne abiection.

8. Behold againe another sort of abiection which we must loue. We goe to visit the sick, many of vs together: if I be sent to the most miserable, that is to me an abiection in the iudgement of the world, and for that cause will I embrace it more willingly: but if I be sent to visit a person of more qualitie, it is an abiection according to the iudgement of the spirit, for there is not in it so much virtue nor merit, and therefore I will loue this abiection. Likewise one falleth in the midst of the street, and not only receaueth damage therby, but is also shamfully laughed at: this is an abiection which we must make much of.

9. There are some defects also, which haue no other harme in them, but only the shame that they bring with them: and humilitie, though it require not that one should committ them of sett purpose, yet it requireth that one disquiet not him selfe, for ha-
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uing fallē into some such defect. These defects which I now speak of, be certaine fooleries, inciuilties, inconsiderate acts, or words, which as we ought to eschew before they be committed, to obey ciuilitie & prudence: so when they are once committed, we must be content with the reproache that cometh therby, and accept it willingly, that so we may follow the rule of holie humilitie.

10. I say yet more: if I chaunce to disordre my selfe through passion, or dissolution, or to speake some vndecent wordes, wher with God and my neighbour are offended, I will repent my selfe hartelie, with true sorrowe for the sinne committed, and procure to repaire the harme or offence done to my neighbour, the best that possible I can: but I will be content, and right glad, with the shame, contempt, and abiectiō which therby I haue incurred, and if the one could possibly be separated from the other, I would sincerely cast

cast away the sinne, and earnestlie re-
taine the abiection.

11. But though we loue the abiection and contempt, which followeth some euell or defect of ours: we must not neglect the redresse of the ill (that caused it) by conuenient and lawfull meanes, especially, when the euill is of some consequence and importance. As if I haue some deformed loathsome disease vpon my face, I will procure to haue it cured, but not to haue men forget the deformitie which it caused. Yf I haue committed some foolery which is offensive to no man, I will not excuse my selfe at all: because although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuse but only for the abiection, shame, or contempt which befalls me for it, and to excuse that, is against humilitie. But if through my vnadvisednesse and follie, I haue offended, or scandalized any man: I will make amends for the offence by some

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probable excuse, because it containeth a permanent ill, and that charitie obligeth me to blot out and deface if I can.

12. To conclude, it happeneth sometimes, that charitie commandeth vs to remedie and wipe away, the abiection and contempt which we incurre, because our reputation and good name, is necessarie for the edification of our neighbours. And in that case, though we remoue abiection and contempt, from our neighbours eyes, least he should be scandalized or troubled thereby: yet must we carefully lock it vp like a pretious Iewell in our hart, that we our selues may be edified thereby.

13. Perchaunce thou wouldst learne of me, Philotheus, which abiections amongst all are to be esteemed best, & I tell thee plainly in one word, that those are most profitable to our soules, and most acceptable to God, which happen to vs as it were by chaunce, by the course, condition and estate of
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our life, because we choose them not, but receaue them only from the hands of God, that sends them, whose election and choice we know, is alwaies better for vs, then our owne. But if we were to choose them our selues, then the greatest, are the best for vs: and those are to be esteemed greatest, which are most contrarie to our inclinations (so that they be conformable to our vocation) for to speak the truth once for all, our owne choice spoileth in a manner, and bringeth to naught all our virtues.

14. O who will giue vs the grace, to say from our hart in all sinceritie with that great king: *I haue made choice to be an abiect in the house of God, rather then to dwel in the tabernacles of sinners?* None certainly can giue vs this grace (deare Philotheus) but he that to exalt vs, liued and died for vs in such manner, that he was esteemed the out-cast of men, and the most abiect of the people.

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15. I haue told thee many thinges Philotheus, which no doubt wil seeme somewhat hard vnto thee when thou considerest them, but belecue me, they will be sweeter then sugar or hunny to thee, when thou doost put them in practize.

*How to keep our good Renowne in the
practize of Humility.*

CHAPTER VII.

I. **H** Onour praise, and glorie, are not giuen to men for euerie ordinarie virtue, but for some excellent and notable virtue: for by prayse we seeke to perswade others to esteeme the excellency of some man in whome such a virtue excelleth: by honour we protest that we our selues do esteeme him therefore: and glorie in my iudgement, is nothing els, but a certaine lustre, splendour, or shining brightnes of reputation, which riseth from the concourse of many praises & honours. So that honours and praises,
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are as it were pretious stones & pearles, from whence glorie produceth his lustre and varnish, like to Enamell.

2. Now humilitie, not being able to endure, that we should haue any opinion, of our owne excellēce or precedence before others, cannot likewise suffer, that we should hunt after praise, honour, nor glorie, which be due only to some kind of excellencie: but yet she consenteth to the aduertisement of the wiseman, who admonisheth vs, to haue care of our credit: because good renowne is an estimation, not of any excellencie, but absolutely, of an ordinarie prudence, and integritie of a well gouerned life, which humilitie forbiddeth not to acknowledge in our selues, and so consequentially willeth vs to desire this reputation.

3. True it is, that humilitie would likewise contemne this renowne, if charitie stoode not in need of it: but because it is one of the foundations of humane societie, and without it, we
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are not only vnprofitable, but also damageable to the communitie in which we liue, through the scandall which it receaueth by our ill name, there charitie requireth, & humilitie accordeth, that we procure & most carefully conserue our good renowne.

4. Againe as the leaues of trees, though in them selues of no great value, yet serue for very much, not onely to beautifie the trees, but also for the conseruatiō of their fruiets, whilst they be yet young and tender: so good renowne, of it selfe not much to be desired, is not withstanding exceeding profitable, both for the ornament of our life, as also for the garde and conseruation of our virtues, especially while they be yet tender and feeble, as being but newlie habituated in vs. The obligation of maintaining our reputation, and of procuring to be such in deed, as men thinck vs to be, forceth a noble courage, in a manner, with a sweet kind of violence. Let vs conserue

serue our virtues my Philotheus, as iewels very acceptable to god the chief & soueraigne obieſt of all our actions:

5. But as they that would keepe fruit very long, are not content to stew, conſit and conſerue them with ſugar, but with all put them into veſſels, fit and commodious for the preſeruation of them: ſo albeit the loue of God be the principall preſeruer of our virtues, yet may we with all employ our good name & renowne, as a thing moſt conueniēt to keep the in vigour.

6. Yet muſt we not be ouer punctuall, nor too curious and exact in conſeruation of our reputation: for ſuch as be ſo tender & tickliſh in their good name, are like vnto them, that for enery ſlight infirmitie do take philiſick. For as theſe imagining by ſuch extraordinarie care, to conſerue their health, do vtterly ouerthrow it: ſo theſe iealous deſēders of their reputation, do altogether looſe it by ſtanding ſo much vpon it, becoming therefore

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phantasticall, murmurers, pick quarrels, and prouoke the malice of bad tongues against them.

7. To dissemble an iniurie offered, or to contemne it, is ordinarily a farre better remedie, then the reuenging or quarreling vpon it, for contempt of calumniations, make the vanishe away: whereas if we be moued & angered with them, we seeme to confesse and aduowe them as deseruedly offered vs. Crocodilles hurt none but those that do feare them: nether doth detraction endamage anie, but such as are aggriued therewith. Excessive feare of loosing our estimatiō, argueth great distrust of the true foundation therof, which is the sinceritie and vnfeined vprightnes of a virtuous life, and good conscience.

8. Townes that haue wooden bridges ouer great riuers, doe feare least they should be borne downe by euery flood, or encrease of waters: but they that haue bridges builde of stone, do

do not care; but only for extraordinarie inundations: So they that haue a soule well grounded in Christian perfection, doe contemne the ordinarie excesse and ouerflowing of iniurious tongues; but such as knowe them selues weake in perfection, are disquieted with euery blast of broad mouthed companions. And indeed (Philothheus) he that will haue the good opinion of all men, looseth it with all men, since it is impossible to please all men with one manner of cariage, and he deserueth to loose his reputation, that seeketh to keep, or haue it among the, whose vices make them infamous.

9. Reputation and good renowne, is but a signe wherby we may vnderstand where virtue is lodged, it is virtue then, that must be preferred before all: wherfore if any cast and count thee an hipocritie, because thou giuest thy selfe to deuotion, or hold thee for a coward, and base minded person, because thou hast put vp an iniurie for
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Gods sake: laugh at such mens words and opinions: for besides that such iudgements are only made by fooles, contemptible ideots, or vaine brag-gars, a man must not forsake virtue, nor stirre out of the path of true pietie, although he should loose his reputation and fame, we must make more esteeme of fruit, then of leaues, & pre-ferre interiour & spirituall virtues, be-fore externall and corporall goods.

10. It is lawfull to be zealous, but not to be idolaters of our credit: as we most not offend the eyes of the good, so must we not seeke to content the malicious. The beard is an orna-ment to the face of euerie man, and large tresses of haire, grace wemens heads: if one pull away by the rootes (as it were) the beard from the chinne, or the haire from the head, it will very hardly grow againe: but if it be onely cut and pulled, nay though it should be shauen away all together, it would soone growe againe, and wax as co-
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pious as it was before. So although our credit and reputation be cut and shauen, as a man may say, by a detra-cting tongue (which David saith is like to a sharpe razour) we must not ther-fore be disquieted, for by and by it wil spring foorth againe, not only as faire as euer it was, but much more sound and beautifull. But yf our vices, disso-lute manners, and wicked life, take our reputation from vs, it will scarce grow againe, or be restored entirely, it is so in a manner pulled vp by the roote. For the roote of true reputatiō, is virtue and good life, and therefore, as long as that is aliue in vs, our fame & credit will alwaies sprout and growe, and bring foorth fruit of honour and estimation, due to virtue.

II. When vaine conuersation, vnpro-fitable familiarity, fond frindship, and haunting of idle companie, hurt our reputation: we must presently renoun-ce and forsake them, for a good name is of more price & valew then al vaine con-

contentments & passe times. But if for the exercise of pietie, for profit & encrease in virtue and deuotion, for marching cheerfullie towards eternal happinelle, men grumble, repine, murmur, and cauilt at vs, then suffer these malitiues to bark against the moone, for though they may be able for a time, or among some men, to raise an il opinion against our good name, & by that meanes as it were, shauie & polle away that ornament of our virtues, they wil notwithstanding spring vp againe as abundantly as before, & the razour of these malicious back-biting tongues, wil be to our credit, as the gardeners hook to the vine, which by cutting off leaues, and pruning some superfluous branches, makes it become more fructfull.

12. Let vs fixe our eyes alwaies vpon our Sauour Iesus Christ crucified for vs, and marche on confidently in his seruice, simplie and plainlie, yet prudentlie and discreetlie: and he wil be the protectour of our reputation; yf

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he suffer it to be taken from vs ; it is either to honour vs with a farre more glorious renowne, or at least wise , to make vs profit in the exercise of holy humilitie, wherof one onely ounce, is better then a thousand pounds of honours and estimations. Yf we be vniustlie defamed , let vs meekly and quietly oppose the plaine truth against false calumniation: yf then neuerthelessse cauills perseuer , let vs likewise perseuer in humbling our selues , resigning our reputation, together with our soule into Gods hands, we cannot place it in better securitie.

13. Let vs serue God in infamie or good fame , according to saint Paules example, that we may say to God with Dauid; for thee (ô Lord) haue I suffered shame , and confusion hath couered my face . I except neuerthelessse certaine enormous crimes , so infamous , that no mā ought to suffer himselfe to be falselie charged with them: when he can lawfullie disprooue the defa-

defamers: and certaine persons likewise, vpon whose reputation and credit, the edification of manie soules dependeth: for in these cases, we must with tranquillitie and discreet moderation, stand vpon the defence of our honour and good name, according to the doctrine of all diuines.

*Of meeknes and gentlenes towards our
neighbours; and remedies a-
gainst anger.*

CHAPTER VIII.

I. **T**He holie Chrisme which by apostolicall tradition we vse in the church of God for confirmations and consecrations, is composed of oile of Olives, mingled with Baulme, which beside other things, representeth vnto vs, the two deere and louely virtues, which shined in the sacred person of our Lord, and which he most particularly did commend vnto vs, as yf by them our hart were especially to be consecrated to his seruice,

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and applied to his imitation: *Learne of me* (saith he) *for I am meeke and humble of hart*; Humilitie perfecteth vs to God ward, and mildenes, or meeknes towards our neighbour. The Baulme which (as I saide before) sinketh to the lowest place in all other liquors, representeth humilitie: and the oyle of Oliues, which swimmeth alwaies aboue other liquors, signifieth mildenes and affabilitie, which among all virtues is most excellent and of delightfulest appeerance, as being the flower of charitie: for charitie (according to S. Bernard) is then most perfect, when it is, not onely patient, but milde also and courteous.

2. But take heede, Philotheus, that this mysticall Chrisme, composed of meeknes and humilitie, be indeed within thy hart, for it is one of the greatest subtilities of the deuill, to make many a man verie curiously studie, to make a shew of these two virtues in words and exterior complements,

plementes, who not examinining throughlie their inward affections, esteeme them selues humble and meeke, where as in deed they be nothing soe: which we may well perceauē, because for all their ceremonious mildenes and humilitie, at the least crosse word giuen them, they puffe and swell like toades, with meruailous arrogancie and impatience.

3. They say, that those who haue taken the preseruatiue, commonlie called, *The grace of S. Paul*, swell not at al by the biting and stinging of Vipers, prouided that the preseruatiue be not counterfeit: in like manner, when humilitie and mildnes are true and vnfained, they preserue from the burning soares and swelling humours, which iniuries are wont to raise in mens harts. But if being stung and bitt by the slanderous and malicious tongues of our enemies, we swell with fierces, spite, and rage, it is an euident signe, that our humilitie and meeknes,

is not franck and free, but artificiallie counterfetted.

4. That holie and illustrious patriarche Ioseph, sending back his bretheren from Egipte to his father, gaue them this only aduice: *Be not angrie by the way*. I say the selfe same to thee, Philotheus, this wretched life, is but a waie to the happie life of heauen: let vs not be angrie one with another in this waie, but marche with the troupe of our brethren & companions sweetlie, peaceably, and louingly: & I meane we should do so roundly without all exception. Be not angrie at all, if it be possible, take no occasion or pretext whatsoeuer be offered, to open the gate of your hart to anger, for S. Iames tells vs very brieflie, and without any distinction or reseruatiō: *the anger of man, Workereth not the iustice of God.*

5. We must indeed resist the euill, and suppress the vices of thē that are vnder our charge, constantly and stoutlie: but yet mildly, and peaceable. Nothing

thing so soone tameth the Elephant being angred, as the sight of a litle Lambe: nothing breaketh so easilie the force of canon shot, as soft wooll: we esteeme not so much the correction that proceeds from passion, though it be accompanied with neuer so much reason, as that which hath no other cause or beginning but reason. For the soule of man being naturallie subiect to the rule of reason, is neuer subiect to passion but tyrannicallie: and therefore when reason is accompanied with passion, she maketh her selfe odious, her iust gouernement being abased & vilified, by the felowship of the tyrant passion.

6. Princes do honour and confort their people exceedingly, when they visit them with a peaceable traine: but when they come garded with armed troupes, though it be for the good of the common wealth, their coming is allwayes displeasing and dammageable; for let them keepe militarie discipline,

pline, neuer so rigorously among their soldiours, yet they can neuer bring it so to passe, but some disorder will alway chaunce; whereby the good poore man is iniured. Euen so, as long as reason ruleth, and exerciseth sweetlie and mildly the chastisements, corrections, and reprehensions due to offences, although they be inflicted exactly and with rigour, euerie man loueth and liketh of it: but when she brings with her those armed passions of wrath, choler, spite, and rage, taunts, and frownings (which S. Austin calleth the soldiours of reason) she maketh her selfe more dreaded then loued, and euen her owne hart becomes thereby afflicted, and ill handled.

7. Better it is (saith the same glorious Saint, writing to his frind Profuturus) to denie the entrie to anger, be it neuer vpon so iust and reasonable a cause, then to receaue it, be it neuer so litle into our harts: for being once admitted, it is hardly gotte out

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adores againe : for it entreth like a litle braunche , and in a moment waxeth a great tree:and if it can but gaine the night of vs, that the sunne do but sett vpon our anger (which the Apostle forbiddeth) conuerting it selfe into hatred and rancour, there is almost no remedie to be freed from it:for it nourisheth it selfe with a thousand surmises and false persuations : becaule neuer was there yet any angrie man, that thought his anger to be causelesse, or vniust.

8. It is better then & easier, to learne and accustome our selues, to liue without choler, the to vie our choler and anger moderatly , and discreetly. But if through imperfection and frailtie , we finde our selues surprised and ouertaken therwith , it is better to chace it away speedelie, then to stand dallying, and as it were coping with it. For giue it neuer so litle leaue, and it wilbe mistresse of the fort , and like the serpent, which can easilie draw in

his whole bodie, where he can once get in his head.

9. But thou wilt say, how shall I repress and refraine myne anger once heated and inflamed? Thou must Philotheus, at the first assault of choler, speedilie assemble thy forces together, reflecting vpon that which thou hast in hand, not rudely nor violently, but mildly and gentlie, though seriously & in all earnest. For as wee see in the audiences and assemblies of the senats or courts, the Vthers, with crying of peace, make more noise a great deale, then those whome they bid to be silent: so it hapeneth manie times, that endeououring with impetuositie and maine force to asswage our choler, we stirre vp more perturbation & trouble in our selues, the motion it selfe of choler, had done before, so that the hart being thus troubled, is no more maister of it selfe.

10. Secondly after this soft and sweet straining of thy powers, to reflect

fleēt vpon them selues, practize the ad-
 uice which S. Austin being now old,
 gaue vnto the young Bishop Auxilius.
 Doe (saith he) that which a man
 should doe. If that bechaunce thee,
 which the man of God sayd, in the
 Psalm. *My eye is troubled for anger,*
 haue recourse vnto God crying, *haue*
mercy vpon me o Lord, that he may
 stretch forth his right hād to repress
 thy choller. I meane, that we should
 inuoke the assistāce of God, when we
 perceauē our selues shaken with cho-
 ler; imitating the Apostles, when they
 were tossed with winds and tempest
 vpon the waters, for he will commād
 our passions to cease, and cause a
 quiet calme to ensue. But I admonish
 thee, that alway the prayer which
 thou makest against this passiō of An-
 ger which then possesseth and presseth
 thee, be exercised meeklie, leasurly,
 and calmely, not violently, hastily, or
 turbulently, and this selfe same rule
 must be obserued in all remedies
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which are applied against this passion of Anger.

11. Thirdly, so soone as thou perceauest, that thou hast done some act of choler, repaire and redresse the fault immediatly, with another contrarie acte of mildenes, exercised promptly and sweetly towards the same person, against whome thou wast angrie. For as it is a soueraigne remedie against lying, to vnsay it, and goe backe from the lie, even in the verie place where thou toldest it: so is it an excellēt salue against anger, to applie sodainly, and out of hand, a contrarie act of mildnes and courtesie: for greene wounds (they say) are easiest to be cured.

12. Fourthely, when thou art at repose and tranquillitie, and without any occasion or subiect of choler, make great store and prouision (as they say) of meeknes, and gentlenes, speaking all thy wordes, and working all thy actions, and vsing all thy behauiour, in the sweetest, softest, and mildest manner

manner thou canst: calling to minde that the spouse in the canticles, had hunnie, not only in her lippes, but also vnder her tongue, that is, in her brest: nor hunnie only, but milke too; for so we must not only vse sweete and courteous wordes to our neighbour, but they must proceed also from the bottom of our hart. Neither must we haue this hunnie-sweet mildnes, which is pleasaunt and odoriferous, in our conuersation with strangers, and forreners abroad, but with all the milke-sweet behauiour, and fatherly, or brotherly cariage also within doores, amongst our domesticall frindes, and neere neighbours: wherein they are greatly to seeke, who in the street be like Angels, and within their house, seeme almost deuils.

Of

*Of Sweetnes and Gentlenes towarde
our selues.*

CHAPTER IX.

I. **O**Ne of the best exercises of meeknes, is that which we may practize towards our owne selues: neuer despightfully fretting against our owne imperfections. For though reason commaund, that we should be displeased and sorrie when we committ any faults, yet we must alwaies eschew all melancholie, despitefull, and bitter displeasure: wherein manie do egregiously offend, who stirred vp a litle to choler and anger, are angrie that they be angrie, and frett and chafe, to see themselves chafe; for by this manner of proceeding, their hart is (as a man may say) soaked in choler; and though it seemes to them, that the second anger, conquers and bannishes away the first, yet notwithstanding it openeth an entrance and a passage, for a new choler at the first
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occasion that shalbe offered. Besides that these angers, frettinges, and bitter chafings against our selues, tend to pride, and haue no other roote nor beginning but selfe lone, which troubleth and vnquieteth the soule to see it selfe vnperfect.

2. The dislike then which we must haue of our faultes, must be a sober, quiet and settled dislike. For as a Iudge punisheth much better any malefactor, when he giueth sentence, his reason being vntroubled with passion, & his spirit in calme, then if he should pronounce the sentence with a passionate minde, because iudginge in passion he chastiseth not the faults according as they are, but according as he himselfe is: so we correct our selues much better, by calme and settled repentance, then by sower, fretting, and fuming dislike; for repentance done with violence of passion, is neuer according to the heauinesse of our fault, but according to the sway of our inclinations,

nations. For example.

3. He that much affecteth chastitie, will vex him selfe with an vnspeakeable birternesse, for the least fault that he should committ against it: and will but laugh at a grosse sclander and detraction proceeding from him. On the other side, he that hateth the sinne of detraction, will afflict his soule for murmuring a litle, and make no reckening of a grievous fault committed against chastitie: and so of others. And this springeth from no other fountaine, then that they iudge not their conscience by reason, but by passion.

4. Beleeue me Philotheus, as the good aduises of a father, giuen sweetly and hartely to his childe, haue farre more operation to correct him, then choller and indignation: so when our soule shall haue done any fault, if we reprehend it with a quiet and sweet reprehension, more by compassion, then by passion, & gentlie encouraging our selues to amendement, the repentance

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cōceaued therupon, will penetrate farther, & sincke deeper in vs, then a fretfull, angrie, and storming repentance.

5. For my part, if (for example) I had a great affection and desire, not to fall into the sinne of vaine glorie, and yet notwithstanding should haue fallen grieuously into the selfe same vice, I would not reprehende my soule in this manner: Art thou not a miserable and abominable caytife, that after so manie resolutions, hast suffered thy selfe to be caried after this vanitie? sic for shame, list not vp thy eyes to heauen, blinde, impudent, traitorous, and disloyall to thy God, and such like chafing fumes of reprehension; but I would reprehend it rather with reason, and compassiuely in this sort. Ah my poore hart, we are now fallen into the ditche, which we had so resolutely determined to escape. Wel, let vs out againe, and forsake it heer-after for euer. Let vs yet againe call vpon the mercie of God, and trust in it,

in it, and hope that he will louingly assist vs, to make vs hence forward more constant, and so let vs turne into the plaine way of humilitie. Courage my soule, from this day we will stand vpon our watch and garde, God will ayde vs, we shall prosper by his grace. And vpon this gentle reprehension, would I build a sound and firme resolution, neuer to fall againe into that fault, vsing to that end, the meanes conuenient, especially the aduice of my directour.

6. But if notwithstanding, one find, that his hart is not sufficientlie moued with this sweet manner of reprehension: he may reproache the fault to him selfe, & checke his soule somewhat roughly, to raise a virtuous shame in it: provided that after he hath thus roundely rated & reuiled his hart, he end sweetly & meekly, concluding all his chiding, with a mild quiet confidence in God, imitating that great penitent, who seeing his soule afflicted, ealed
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it in this manner: *Why art thou sad, & my soule, and Why doest thou trouble me? Hope in God, for I will confesse vnto him, the saueing health of my countenance, and my God.*

7. Raife vp againe thy hart therefore from his fall, with all reposed quiet, humble thy selfe hartelie before God, acknowledging thine owne miserie, not much wondring at the fall, for it it is not straunge, that weakenes should be feeble, or miserie wretched. Yet for all that, detest from thy hart, that thou hast so often offended God, and with cheerfull courage, and humble confidence in his mercie, returne to the path of virtue from which thou hast swarued.

That we must handle our Affaires with Diligence, but not with too much eagrenes, and solicitude.

CHAPTER X.

1. **T**He care and Diligence which we ought to haue in our busines,

lines, are thinges much different from Solitude, carke, and ouermuch earnestnes. The Angels haue care of our saluation, and do procure it diligently: for all that they take no thought, they are not solicitous therfore, for care and diligence in our cause, belonge to their charity: solicitous, & vexing thoughts, be cleane contrary to their felicitie: for care and diligence may be accompanied with tranquillitie and peace of mind, but solitude is alwaies ioyned with trouble of spirit.

2. Be carefull then and diligent in all thy affaires, for since God hath commended them to thy truste and charge, it is his will that thou take care of the: but if it be possible, be not solicitous, take no thought for the, vndertake the not with anxiety, & too much seruour: force not thy selfe in the matter, for all violent impressions trouble the iudgement, blinde reason, and hinder vs from doing well, that which we desire to do ouer earnestly.

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3. When our Lord reprehended S. Martha, he said : *Martha, Martha, thou art solicitous, and troublest thy selfe about many things.* Where thou seest, if she had been only carefull, she had not been troubled, but because she was full of solicitous thoughts, and vnquietnesse, she vexed and troubled her selfe, and for that cause did our Lord reprehend her. Riueres which glide smoothly through the dale, beare great boates, and rich merchandise, and the raine which falleth gentle in the champion countrie, maketh the ground to abound in grasse and corne, but brookes and rilles, which runne with violent downe-falles, or great ouerflowings, ruine the bordering villages, and are vnprofitable for trafique; and likewise tempestuous and stormie shewers, spoile both fidels and meadowes.

4. Neuer came worke to be wel done, that was followed with too much earnestnes. We must dispatche with
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leasure and soft fire, maketh sweet malt(as the old prouerbe saith) he that maketh too much hast(saith Salomon) is in danger of stumbling, or hurting his feet: we ende our affaires soone enough, when we end them well enough. Droanes make more hunnie then Bees, and flie much more hastely, but they make combes onely, and not honny: so they that take excessiue thought, and goe about their businesse with ouermuch solicitude, ordinarilie, neither do much, nor well.

5. Flies disquiet vs not by their strength, but by their number: and great affaires doe not vex vs so much, as a number of affaires of litle valewe; what soeuer affaires thē befall thee, receaue thē contentedly, with meekenes, and repose of spirit, and endeuour to dispatch them by due order, one after another, for if thou strue to doe them all at once, the ouermuch labour will tire and wearie thee, and make thee grone vnder the burther, and disable

able thee from bringing any thing to good end.

6. In all thy businesse, repose thy selfe wholly vpon Gods prouidence, by whose onely meanes, thy designements will growe to a good effect: yet neuerthelesse for thine owne part be diligent, and do thy endeauour faire and softly, cooperating with Gods helpe: and thus doing, beleue what sucresse so euer folowes the endeauour, is most profitable for thee (if thou placest thy confidence in God as thou shouldest) how euer it seeme good or bad according to thy owne particular iudgement. Like as litle children who with one hand hold fast by their father, and with the other gather strawberries or primroses along the hedges: so whilst thou managest the affaires of this world with one hand, lay hold with the other vpon the prouidence of thy heauenly Father: turning thy selfe toward him from time to time, to see if thy husbandrie and labours be pleasaunt

saunt vnto him.

7. And take heede aboue al things that thou let not goe his hand, or become vnmindfull of his protection: for so thou wilt not be able to goe one only step without falling to ground. My meaning is (my Philotheus) that amidst thy affaires, and common occupations, which require not so earnest attention, thou thincke vpon God more then vpon thy affaires: and when thy affaires be of so great importance, that to be well done, they require thy whole attention, then also oftentimes thou must reflect vpon God; And as they that saile vpon the sea, to arriue at the desired coast, looke more often vp to heauen, then downe vpon the sea wheron they saile: doe thou so, and God will worke with thee, in thee, and for thee, and all thy labours shalbe seconded with consolations.

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Of Obedience.

CHAPTER XI.

1. **C**haritie onelie placeth vs in the height of perfection, but Obedience, Chastitie, and Pouertie are three excellent instruments to attaine vnto it. Obedience consecrateth our soule, Chastitie dedicateth our bodie, Pouertie applieth our goodes and substance, to the loue, and seruice of almighty God. These be the three branches of the spiritual crosse, which euerie man must beare, all three grounded vpon the fourth vnder-branche, which is Humilitie.

2. I will not say anie thing of these three virtues as they are vowed solē-
nelie, for so they appertaine onelie to
religious persons: nor as they are pro-
fessed by a simple vowe, for though
alwayes a vowe giueth a peculiar va-
lew and merit vnto all virtues, yet for
the purpose which heere we pretend,
it is not necessarie they should be
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vowed, so that they be well obserued. When they are vowed solemnelie, they place a man in state of perfection, but to come to perfection it selfe, it sufficeth that they be well obserued: for there is great differēce betwixt the state of perfection, and perfection it selfe; all bishops and religious are in the state of perfection, and yet all attaine not to perfection, as we see but too too often. Let vs endeouour then, Philotheus, to practise wel these three virtues, euerie one of vs according to our vocatiō: for though they promote vs not to the state of perfection, they will bring vs to perfection it selfe, and we all haue obligatiō to practise these virtues, though not al after one fashiō.

3. There are two sorts of Obedience: the one Necessarie: the other Voluntarie. By necessarie obedience, thou must obey thy ecclesiastical superiours, as the Pope, Archbishops, Bishops, Pastours, & such as are their deputies: thou must obey they ciuil superiours,

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to wit, thy Prince, and his magistrats, which he hath established ouer thy countrie: and finally, thou must obey thy domesticall superiours, father and mother, maister and mistresse. This obedience is called Necessarye, because no man can exempt him selfe, from the debt and dutie of obeying the aforesaid superiours, whome God hath placed in authoritie, to command & gouerne, each one according to the charge appointed vnto him ouer vs.

4. Doe then that which they commaund, & that is necessarye obedience, but to doe this more perfectly, their counsailes also, must be followed and their inclinations and desires, so farre as charitie and prudence will permitte thee. Obey them, when they commaund such things as are agreeable to thine owne will, as to eat, to recreate, thy selfe: for though it seeme no great vertue to obey in these occasions, yet would it be a great vice to disobey in them. Obey them when they com-

mād thinges that are indifferēt in them selues, or in thy iudgemēt, as to weare this, or that habit, to goe this way, or that way, to sing, or to be silent : and it wilbe verie commendable obedience. Obey them when they command hard, displeasaunt, and vneasie things, and it wilbe perfect obedience.

5. Obey, I say, sweetely without replie, promptly without delay, cheerfullie without repining, and aboue all, obeye louinglie, for loue of him, who for our loue made him selfe obediēt, euen to the death of the crosse, & who (as S. Bernard sayth) chose rather to loose his life, then to loose Obedience.

6. To learne to Obey easilie thy superiours, accoustume thy selfe to condescende and follow the will of thy equalls, giuing place to their opinions, when they are not vicious or naughtie, without all strife, wrangling or contention, accomodate thy selfe willingly to the desires of thy inferiours, so farre as reason may permitte, and

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& neuer exercise any imperious commands ouer them, so long as they be good and virtuous. It is a great deceit and errour in vs, to imagin that we would obey more easilie, if we were religious, when we finde our selues rebellious to such as God hath placed ouer vs.

7. We call that Obedience Voluntarie, wherunto we binde and oblige our selues by our owne choice & election, and which is not imposed vpon vs by any other. Men choose not ordinarily their prince, their bishop, their father or mother, nor manie times men their wiues, nor woemen their husbands: but they choose their ghostly father, & spiritual directour. Yf then thou choose by vow to obey (as we sayd aboue, that the holy mother Theresa, besides her Obediēce solēnelie vowed to the superiour of her order, bound her selfe by a simple vowe to obey father Gratian) or if without a vowe thou dedicate thy selfe to the obedience

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Obedience of some guide and gouernour, yet allwayes is this obedience termed voluntarie, because it is grounded, vpon our freewill, and depends vpon our owne election.

8. We must obey al our superiours, but euerie one in that, in which he hath charge ouer vs: as in that which belongeth to ciuill policie, and publique affaires, we must obey our prince; our prelates, in that which belongeth to ecclesiasticall matters; our father, our husband, and our maister, in domesticall businesse; and our ghostlie father or spirituall directour, in the peculiar guidance of our conscience, and soule.

9. Cause thy ghostlie father, to order dispose, and impose, all the actions of pietie, which thou shouldest exercise, for so they wilbe more excellent, clothed with a double beautie and merit; the one taken from them selues, because they are good of their owne nature and substance; the other taken from

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will neuer suffer them to goe astraye.

Of the necessitie of Chastitie.

CHAPTER XII.

Chastitie is the lillie of virtues, it
maketh men equall to Angels.
Nothing is beautifull but by puritie,
and the puritie of men, is Chastitie.
Chastitie is called honestie, and the
profession therof, honour: it is named,
integritie, and the contrary therof, cor-
ruption. In few words, Chastitie hath
this excellencie a part, to be iointlie,
the beautifull and louely virtue of
soule and bodie.

2. It is neuer lawfull to receaue any
vnchast delight from our bodies in
anie sort whatsoeuer, but onely in
lawfull mariage: for the sanctitie of
that sacrament by iust recompence, re-
paireth the losse we receaue in that
kind of pleasure. And yet euen in mar-
riage,

riage, the honestie of the intention must allwayes be kept, that though there be some indecencie in these delightes taken, yet there be alwayes puritie and cleannes, in the intention and will that receaueth it.

3. The chaste hart, is like *The mother-pearle*, which receaueth no drop of brackish water, but onely the dew that falleth from heauen: and a chaste hart admitteth no pleasure, but onelie in marriage, which is ordained frō heauen: Excepting onelie the lawfull delight of marriage, it is not lawfull so much as in thought, to entertaine voluntarilie, and deliberalitie, any voluptuous or carnall delight.

4. The first degree of this virtue, may be (*Philotheus*) to take heed of intertaining any kind of pleasure, that is prohibited, or forbidden; as al those are, which are receaued out of marriage; and those likewise which are taken in marriage, but not according to the rule of marriage. For the Second

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cond degree, refraine as much as is possible, from all vnprofitable and superfluous delightes, although lawfull and permitted. For the Third degree, fix not thy affection vpon the pleasures and delightes ordained and commanded in marriage it selfe, for though it be lawfull to vse the delightes, which are necessarie for the end, and institution of matrimonie, yet for all that, we must neuer fix our hart therupon.

5. All persons and estates need this virtue. They that be in widowhood, must haue a courageous and strong Chastitie, to auoide not onlie the present or future obiects and occasions of delights, but to resist the imagination which lawfull pleasures, receaued in marriage in former times, may breed in their remembrance, their mindes therefore being more subiect to vncleane allurements, and vnchast impressions. For which cause S. Augustin admireth the puritie of his deere

frind Alypius, who had whollie despised and forgotten the pleasures of the flesh, though tasted by him sometime in his youth.

6. And trulie we see, that when frutes are not yet tainted with rottenesse, they may be well preserved, some in straw, some in sand, and some in their owne leaues: but being once tainted with a litle rotte, it is almost impossible to preserve them long, but by confiting or conseruing them in honnie and sugar. Euen so Chastitie which is not yet violated, may manie wayes be garded and kept, whole and vntouched: but being once corrupted, though but a litle, can not be preserved, but by an excellent deuotion, which (as I haue oft repeated) is the honnie and sugar of the minde.

7. Virgins haue need of a marueilous simple and tender chastitie, not suffering the touch of anie thing contrarie to their cleannes, but to banishe without all delay from their ve-

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rie thoughts, all sorts of curious conceits, representations, or remembrances of carnall pleasures: which indeed, deserue not that men should desire them, since Asses, and Swine be more capable of them, then men. Lett these pure & louely cleane soules therfore, neuer doubt, but that chastitie is incōparablie better, more delightfull, and more honourable, then anie pleasure contrarie therunto.

8. Great Saint Hierom sayth, the deuill endeuoreth violently, to force virgins to desire the trial of these fleshlie pleasures, presenting & painting them to their thoughts, infinitlie more pleasant and delicious, then indeed they are: which manie times troubleth the much, esteeming (as this Saint sayth) that to be more sweet, which they haue not as yet tasted.

9. The litle Butterflie, seeing the flame of a candle, houereth curiously about it, to proue whether it be as sweete, as it is faire; & forced with this

fantasie, ceaseth not, till she burne her selfe to death at the verie first triall: to these young folk, suffer them selues oft times, to be seased with the fond and false imagination, which they frame of the pleasure of voluptuous flames, that after many curious thoughts vpon them, in fine they cast them selues vtterly away in the trial of them; more sottish and foolish in this, then the Butterflies, which haue some occasion to imagine that the flame is sweet, because it is beautifull: wheras these fond fooles, knowing that the pleasures which they houer about, are indecent, and dishonest, abstaine not for all that, to prosecute their beastle and brutish delectation.

10. As for married folke, though the common people cannot be perswaded therto, yet is the virtue of Chastitie most necessarie to them: for Chastitie of marriage, consisteth not in abstaining absolutly & wholly from carnall pleasures, but in being continent, moderate,

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derate, and temperate in the vse of them. Now as this commandement (be angry, but sinne not) is in my opinion harder then this (be not angry:) which is rather giuen to auoide anger, then to rule and gouerne it: so is it farre easier to keepe ones selfe altogether from fleshlie delights, then to keepe due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force & virtue, to extinguish & allay, the heate and fire of concupiscence. But the frailtie of them that enioy this licence, passeth easily from permission, to dissolutenes, and from the vse, to abuse.

11. We see many rich men to robbe and spoile, not for want, but for couetousnesse: so likewise we see manye married folk, to exceed in intemperance and lasciuiousnesse, notwithstanding the lawfull obiects, wherein they might and should containe their desires: their vnbridled concupiscence being

being like wild-fire, which runneth scorching and burning here and there, without resting in any one place. It is allways dāgerous to take violent purgations; for if one take more then they should, or if they be not well prepared, the poore patient receaueth much damage thereby: Mariage was blest, and ordained in part, for a purgation, and remedie against concupiscence; & it is, no doubt, a very good remedie: but yet violent, and consequentlie somewhat dangerous, if it be not discreetly applied.

12. Moreouer, the varietie, and change of humane affaires, besides often and long diseases, do many times separate husbands from their wiues: and therefore married folke, do stand in neede of two kindes of chastitie, the one for absolute abstinence from fleshlie delight, when occasions occurring do separate them: the other, for moderation & temperate vse of marriage pleasures, when they liue together. S.

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Catherin of Sienna saw among the damned, verie manie soules most grieuouſlie tormented, for violating the ſanctity of holy mariage; not for the greatnes of the ſinne (as Saint Catherin vnderſtood) for murders, and blaſphemies are much more enormous: but becauſe when they vſed theſe pleasures vnlawfully, they made ſmall conſcience of them, and therefore continued the longer in them.

13. Thou ſeeſt then that Chſtitie is neceſſarie for all ſorts of people: *Follow peace with all men* (ſayerh the Apoſtle) *and holines, without which no man ſhall ſee God:* Where, by holines, is vnderſtood chſtitie, as S. Hierom & S. Chriſtoſtome obſerue. No my Philotheus, none ſhall ſee God without chſtitie; none ſhall dwell in his holy tabernacle, that are not pure of hart; and as our Sauour him ſelfe ſayth, dogges & vnchſt ſhalbe banniſhed from thence, and *happie are the pure of hart, for they ſhall ſee God.*

Adviſes how to preſerue Chaſtitie.

CHAPTER XIII.

1. **B**E exceeding diligent to withdraw thy ſelfe from al occaſions and baytes of incontinenſie, for this vice worketh inſenſible, and vnperceaued: and from verie litle begininges, proceeds vnto great inconueniencies. It is allwayes more eaſie to auoide damage before it come, then to redreſſe it when it is happened.

2. Mens bodies are like Glaſſes, which cannot be caried together touching one another, without danger of breaking; and like fruiſts, which be they neuer ſo ſound and well ſeaſoned, yet by touching one another, are tainted with rottenneſſe. Water it ſelfe in a veſſell, be it neuer ſo freſh, being once touched by any beaſt, cannot lōg time be preſerued in his freſhneſſe. Neuer ſuffer any man (ō Philotheus) to touch thee vnciuilly, either for myrthe, or for fauour: for though

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peraduenture Chastitie may be preserved in those actions, that are more of lightnes then of malice : yet the puritie and flower of chastitie, receaueth some detriment and losse by them. But to suffer thy selfe to be touched dishonestlie by any, is the vtter ruine and ouerthrow of chastitie.

3. Chastitie dependeth of the soule, as of her originall roote, and respecteth the bodie, as the matter about which she worketh. This is the cause that she may leese her selfe by all the exteriour senses of the body, and by the temptations and desires of the soule. It is lasciuiousnes to behold, to heare, to speake, to smell, or touch any dishonest thing, when the soule obserueth it, dallieth in it, and taketh delight, and pleasure therein. Saint Paul in one word saith : *Let not fornication be so much as once named amongst you.*

4. The Bees not only refuse to touch any carrion, but hate it extremely,
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lie, and therefore she hastelie, from all vnflauourie smells proceeding from it. The sacred spouse in the Canticles is said, to haue her hands so full of Mirrhe, that it droppeth downe from her fingers, and Mirrhe preserveth from corruption; her lippes are coloured with a blushing vermillion, betokening modestie and shamefastnes in words; Her eyes are of Doves, for their puritie; she weareth golden earrings, as neuer daring to heare of any vncleanesse; her nose is compared to the cedars of Libanus, that are incorruptible: such ought to be the soule of Christs seruant, chaste, honest, cleane in handes, lippes, eyes, eares, and all her bodie.

5. To this purpose will I tell thee, what the ancient father Iohn Cassian reporteth, as from the mouth of Saint Basil the great: who speaking of himselfe, sayde: *I know not what belongeth to women, yet am I not a Virgin.* For true Chastitie may be lost as manye wayes,

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wayes, as there be kindes of lalciuiousnesse, and fleshlie delights, which according as they are great or litle, so doe they weaken, wound, or kil it out right. There are certaine particular frindships, and vndiscreet foolish sensuall passions, which to speak properly, do not violate and corrupt chastitie, but yet doe greatlie weaken it, & staine the beautifull white of this virtue.

6. There are other familiarities and passionate frindships, not onelie indiscreet, but vicious; not onely fond, but dishonest with all; not onely sensuall, but carnal: and by these, chastitie is at least forelie hurt, and wounded: I say at the least wounded, because it dieth and perisheth altogether, when these dalliances and wanton actions, do cause in the flesh, the vttermost effect of voluptuous delight: for then it is lost more vildly, wickedlie, and detestable, then when it is corrupted by fornication, by adulterie, by incest; since

since these later kindes of dishonnestie, are onlie sinnes ; but the former (as Tertullian saith in his booke of Chastitie, or shamfastnesse) are certaine monsters of iniquitie.

7. Now neither Cassian, nor I my selfe thinck, that S. Basils wordes are to be vnderstood of anie such filthie disorder, when he said of him selfe, that he was no virgin : but he said so onelie for vnchast and voluptuous thoughtes, which though they defiled not his bodie, yet did they contaminate his soule, of the puritie and chastnes wherof, al generous and noble spirits are exceeding iealous.

8. Haunt not the companie of vnchast persons, principallie, if withall they be shamelesse, and impudent, as for the most part they be. For as the hee Goates licking the sweet Almond trees with their tōgues, do make them degenerate into bitter Amōds: so these wanton soules, infected with the stinche of fleshlie lusts, doe scarce speake

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to anie of either sex , but they make them in some sort, fall from the cleanness of their chastitie: they beare poison in their eyes, and in their breath like Basiliskes. But contrariwise, keepe company with chaste and virtuous people: meditate and read often holy thinges: for the word of God is chaste, and maketh them chaste, that delight therein : which made Dauid compare it to the Topace , a pretious stone , whose propertie is , to asswage the ardour of concupiscence.

9. Keepe thy selfe allwaies neere and close to Iesus Christ crucified: spirituallie by meditation : and reallie by holie communion: for as they that lie vpon the herbe *Agnus castus* , become them selues chaste: so thou resting and reposing thy hart in, and vpon God (who is the true chaste and immaculate lambe) thou shalt soone perceauce thy soule cleansed from all kinde of lasciuiousnesse .

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Of Pouertie of Spirit, to be obserued in riches.

CHAPTER XIV.

1. **B**lessed are the Poore in Spirit, for theirs is the Kingdome of heauen: accursed then be the riche in spirit, for the misery of hel is for them; I call him rich in spirit, who hath riches in his spirit, or rather hath his spirit whollie busied, and buried in his riches. The Alcyons make their nests no bigger then the palme of a hand, and leaue only one litle hole in them, on the vpper side: then do they place them vpon the edge of the sea-shore, and frame it so firme and sound in all partes, that when the waues doe chace to hoile them selues vp, yet the water can neuer get in, but they remaine floating aboue the waues; hauing alwaies as it were, the vpper hand of the sea, euen in the middelt of the sea.

2. Thy hart (deare Philotheus) must be in the selfe same manner, open only to

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to heauen ward and impenetrable, neuer geuing place to riches and transitorie goodes, with which if thou chaunce to abound, yet keep thy hart free from doating on them with too much affection: let it in the midst of great wealth, be alway maister of thy wealth, aboue thy riches, not beneath, francke and free out of them, not entangled in them. No, no, lodge not this celestially spirit of thine, in these base earthlie goods, let it be allwayes ouer them, neuer in them.

3. There is great difference betwixt hauing poison, and being poisoned. All Apothecaries almost, haue poison to vse at diuers occasiōs, but they are not for all that empoisoned; because they haue not poison in their bodies, but in their shoppes, and so thou mayst haue riches, without being empoisoned at all with them: if thou keep the in thy bagges, or in thy house, and not in thy hart. To be riche in deed, and poore in thought & desire, is the greatest

test felicitie of a Christian: for he hath by that meanes, the commoditie of riches for this world, and the merit of of pouertie, for the world to come.

4. Ah Philotheus, no man wil confesse him selfe to be couetous, euerie one contemneth in wordes that basenes and vilenes of hart: they lay their excuse vpon the great charge of children which vrgeth them; vpon the rule of wil dome, which requireth, that men should diligentlie lay vpp meanes to liue; they neuer haue too much, some necessities are allwayes found out to gett more. Nay the most couetous wretch of all will not onely not confesse him selfe to be such, but thincketh in his conscience that he is not couetous. No forsooth, is he not; for couetousnes is a monstrous ague, which maketh it selfe so much more insensible, by how much more violent and burning it is.

5. Moyse saw that holy fire, which burned in the bush, and yet consumed
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it not at all: but this profane fire, consumeth and deuoureth the couetous person, and yet burneth him not; nay in the middest of his heates, and ardour, he boasteth of the coolest refreshing ayer that hart could wishe, and esteemeth his insatiable and vnquenchable drought, to be a naturall and delectable thirst.

6. Yf thou desire long, ardentlie, and vnquietly the Riches which thou hast not, it is but a iest to say, that thou desirest not to come by them vnlawfullie, neither doest thou leaue to be couetous for all that. He that desireth a long time, with burning thirst, and vnquiet wishes, to drinck, albeit he desire cold water onlie, yet he giueth sufficient witnesse, that he is troubled with an ague.

7. O my Philotheus, I know not, I, whether it be a iust desire, to desire to haue iustlie, that which another possesseth iustlie: for it seemeth to me, that by such desire, we would proffit

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our selues, by the dammage of others. He that iustlie possesseth anie commoditie, hath he not better right to keep it iustlie, then we to desire to haue it iustlie? And why then stretche we our desire to his commoditie, to dispossesse and deprive him of it? Although this could be a iust desire, yet verily it is not charitable, for we our selues would not in anie case, that another man should desire, no not iustly, to haue that, which we doe and will, iustly retaine. This was the sinne of Achab, who desired to haue Naboths vinyard iustlie, which Naboth much more iustlie desired to keepe: Achab desired it continuallie, ardentlie, vnquietly, and therefore offended God.

8. Expect (my Philotheus) to desire thy neighbours goodes, till he him selfe desireth to part from them, for then his desire will make thy desire to be not only iust, but charitable also. For I giue thee leaue, to haue a diligent care, to augment thy substance

stance and wealth, so that it be done, not onelie iustlie, but quietlie also and charitablie.

9. Yf thou affect much the goods, which thou hast not, if thou be much troubled about them, setting thy hart, and bending al thy thoughtes to gaine them, and fearing with a feeling apprehension to loole them, belecue me, that thou hast yet the fitte of this burning ague of Auarice. For they that haue such fittes, drinke the water that is giuen them, with a hastie greedines, and a certaine attētiue pleasure, which healthie men accustome not to haue. It is impossible to take great pleasure in a thing, but that our affection is much placed vpon it.

10. Yf thou chaunce to suffer anie losse of thy goods, and feele thy hart clogged with sorow. & afflicted therewith: belecue me, Philotheus, thou bearest ouer much affection to them; for nothing so much witnesseth the loue we beare to a thing which we

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haue,

haue lost, as the affliction and discontent, which we shew for the losse.

II. Desire not then with a full deliberate, and earnest desire, the wealth and commoditie, which thou hast not: and setle not thy hart vpon that which alreadie thou hast; discomfort not thy selfe for the losses which befall thee: and then thou shalt haue some reason to say and beleue, that being rich in effect, thou art notwithstanding poore in affection, that thou art indeed poore in spirit, and consequentlie, that the kingdome of heauen appertaineth vnto thee.

How to practise true and reall Pouerty, remaining notwithstanding really Riche.

CHAPTER XV.

I. **T**He painter Parrhasius, represented in his pictures, the people of Athens by a most wittie inuention, painting out their diuerse and variable humours, cholerick, vniust, vnconstant, courteous, gentle merciful, high-

high-minded, proude, humble, hardy
& cowardly: and al this together. But,
I (my deare Philotheus) would doe
more then al this, for I would put into
thy hart, riches and pouertie both at
once, a great care, & a great contempt,
of temporall affaires.

2. Take much more care to make
thy temporall goodes profitable, and
gainfull, then worldly men doe. Tell
me, the Gardiners of great princes, are
they not more curious, and diligent to
deck and trimme vp the gardens they
haue commended to them in charge,
then if they were their owne in pro-
prietie? And what is the reason ther-
of? because without dout they con-
sider those gardens, as Kinges and
Princes gardens, vnto whome they
desire to make them selues accepta-
ble, by their good seruice. My Philo-
theus, the wealth and possessions
which we haue, are none of ours,
God hath committed them vnto our
charge to culiuate them, and his will

is, that we make them profitable and gainfull: & therefore we doe him good seruice when we take care of them. But this care must be in vs greater, and constanter, then worldlinges haue of their riches. For their labours are for the loue of them selues, and ours must be for the loue of God.

3. Now as selfe-loue is violent, troublesome, and hastie; so the care that we take to satisfie this selfe-loue, is full of vexation, of anguisher, and dilquiet; And as the loue of God is sweet, peaceable, and quiet: so the care which proceedeth from it, although it be euen about worldly goodes, is both amiable, sweet, and gracious. Let vs then haue this gracious care of preserving, yea and of encreasing our temporall commodities, whensoever any iust occasion shall present it selfe, and so farre forth, as our estate and condition requireth: for God will that we doe so, for the loue of him.

4. But take heed that selfe loue de-
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ceauē thee not, for some-time it counterfaiteth so craftilie the loue of God, that thou wouldst verilie thinck it were the same. Now that it deceauē thee not, & that this care of thy temporal goods, turne not into secret auarice, ouer and aboue that which I sayd in the chapter going before, we must very often practize, a true, reall, and actuall pouertie, in the midst of all the riches and wealth, that God hath giuen vs.

5. Alwayes then abandon some part of thy goods, bestowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impoverish him selfe willingly, & the more one giueth, the more poore he becometh. True it is, that God wil pay it & render it all againe, not only in the next worlde, but euen in this present life; (for nothing so much prospereth our temporall estate, as almes giuing) but notwithstanding, vntill such time as God doth restore & pay that which

thou hast thus giue, thou remainest by so much poorer in deed the thou wast. O how holy and rich is that pouertie, which cometh by almes deedes!

6. Loue poore folke, and Pouertie, for so shalt thou become poore in deed, because as the holy scripture teacheth, *We are made like the things which we loue.* Loue makes louers fellowes, and equalls; *who is weake* (saith S. Paul) *with whome I am not weake?* he might haue said likewise: who is poore, with whome I am not poore? for loue made him like to those whom he loued. Yf then thou loue the poore from thy hart, thou shalt be trulie partaker of their pouertie, and become as poore, as they. But if thou loue the poore, witnesse this thy loue, by going often among them: be glad to see them in thine owne house, visit them in theirs; keepe them companie willingly, reioyce that they approche nigh thee in the church, in the streete, and els where. Be poore in talking, speaking, and

and conuersing, courteously amonge them: but be rich-handed, giuing them liberallie of thy goods, as hauing more abundance.

7. Wilt thou goe one steppe farther, my Philotheus, content not thy self to be poore, but procure to be poorer then the poore them selues. And how may that be? The seruant is inferiour to his maister: be thou then a seruant of the poore: goe and attend, on the in their beds, when thy are sick, I say attend on them, and serue them with thine owne handes: be their cooke thy selfe, and at thine owne expences, be their landresse, and bleacher of their linnen. O Philotheus, this manner of seruice, is more glorious then a kingdome.

8. I cannot sufficiently admire the ardent affection, with which this counsell was put in practize by S. Lewes, one of the greatest kinges vnder the sunne, and I meane, one of the greatest in all kinde of greatnes and excellence.

He waited oft times at the table of the poore, whome he nourished, and caused three poore men almost euery day, to dine at his owne table, and eat him selfe often the reliques of their portage, with such a loue as the like hath not bene seene. When he visited the hospitalls of sick folks (which he did verie often) he serued them ordinarielie, which had the most horrible and loathsome diseases, as cankers, and such like: and performed all this seruice vnto them bare-headed, & kneeling on the ground, considering and respecting in their persons, the Sauour of the world: and cherishing the with as tender a loue, as anie sweete mother could doe her one childe.

9. S. Elizabeth daughter to the king of Hungary, often times put her selfe amongst the poore, and for her recreation, sometimes would apparell her selfe like a poore woman amongst her ladies, saying vnto them, if I were poore, thus would I attrie my selfe. O
good

good God (Philotheus) how poore were this Prince, and Princeſſe, amidſt their roiall riches, and how riche were they, in this their admirable pouertie! Blessed be they that be poore in this ſort, for vnto them belongeth the kingdome of heauen. *I was hungry, & you gaue me to eate: I was naked and you clothed me; poſſeſſe you the kingdome prepared for you, ſit the foundation of the world, wil the King of the poore, & of Kings, ſay at his great doomes day.*

10. There is no man but vpon ſome occaſion, one time or other, ſhall ſtand in need of ſome commoditie. Sometimes comes a gueſt whom we ought, or would entertaine royallie, and for the preſent, we haue nothing to receaue him in good ſort withal; Sometime our beſt apparell is in one place, and we our ſelues in another, where occaſion requireth, that we ſhould goe better clothed. It happens another time, that all the wines of our cellars doe worke, and looſe their taſt: ſo that

there remaine onely lowe, and greene wines, for our owne vse. Another time in a long iourney, we light vpon some cottage to lodge in, where all things are lackinge; where there is nether table, nor chaire, nor bed, nor chamber, nor anie to serue vs. To be brief, it is a verie ordinarie thinge, to stand oft times in need of some necessary commoditie, though we be otherwise neuer so rich; well, this is to be poore in effect, and in verie deed, when we lacke these things. Reioice Philotheus, in such occasions, and accept them with all thy hart, and suffer them cheerfully, for Gods loue.

II. When some inconuenience befallles that empouerisheth thee, ether of a great deale, or of a litle, as tempest, fire, inundations, dearth, theeues, processe, persecution, or the like, then Philotheus, is the time indeed, to practize pouertie of spirit, receauinge with mildenes this losse and diminishinge of our wealth, and accommo-

datinge

datinge our selues, patientlie and constantlie, to this vnexpected empou-
rishment. Esau presented him selfe to
his father, with his handes all hairie,
and so did Iacob likewise: but because
the haire that couered Iacobs handes,
stucke not to his owne skin, but to his
gloues, one might haue taken away
the haire from him without hurtinge
him: but because the haire of Esaus
handes, grew vpon his owne skinne,
and not vpon his gloues, being hairie
by nature, he that would haue ende-
uoured to pul off his haire, should haue
put him to paine and torment, and he
would haue striued and sweate to de-
fend him selfe from fleaing.

12. When our riches cleaue to our
verie soule, if a tempest, if theeues, if
a catch-pole do but snatch anie peece
from vs, what complaints, what stir-
res, what impatience presently shew
we? But when our riches cleaue but
onely to the care that God would haue
vs take, and do not sticke to our hart, if
they

they fleece vs, & despoile vs of them, we do not fall beside our selues therefore, nor loose the quiet and tranquillitie of minde. This is the difference betwixt beasts and men, as touching their clothes: for beasts clothes, stick to their flesh, and mens apparell, are only cast about the, so that they may be put off, and on, at their pleasure, without any paine or inconuenience.

*How to practize Richnes of Spirit, in
reall Pouertie.*

CHAPTER XVI.

1. **B** Vt if thou chance to be verilie poore in deed, Philotheus, O God, be then poore likewise in spirit: make a virtue of necessitie, and value this precious pearle of Pouertie, at the high rate and estimation which it deserueth. The lustre therof is not discovered perfectlie in this world, and yet neuerthelesse it is exceeding rich and beautifull.

2. Be patient, because thou art in
good

good companie. Our Lord, & our Laddie, the Apostles, so many Saints, both men & women, haue been exceeding poore, though they had meanes to be riche, yet they cōtemned riches. How manie great worldlinges haue there been, and are, who euen with mighty contradictions and resistance of their frindes, haue endeouored, and doe intend with incomparable care, to finde out holie pouertie, and enioy her companie in cloisters and hospitalls? Witnesse S. Alexis, holy Paula, holy Paulinus, S. Angela, and a thousand other; And behold heere, Philotheus, holie pouertie more fauourable to thee, then to them, she presenteth her selfe vnto thee of her owne accord, & thou hast met with her, without searching painfully after her: embrace her then, as a deare frind of Iesus-Christ, who was borne, who liued, and died in pouertie, pouertie was his nurse, & hostesse all his life.

3. Thy pouertie Philotheus, hath
two,

two great priuiledges, by which she can make thee riche in merits and deserts. The first is, that she came not vnto thee at thy owne inuiting, or election, but by the only will and choice of God, who made thee poore, without any concurrence of thy owne will. That then, which we receaue purely from Gods holy wil, is alway most acceptable vnto him, prouided that we receaue it cheerfully, and for loue and reuerence of his holy wil; where there is least of our owne will, there is most of Gods pleasure: the simple and pure acceptance of Gods will, maketh patience most excellent, and meritorious.

4. The secōd priuiledge of thy Pouertie is, that it is a pouertie poore in deed, and in good earnest. Pouertie that is commended, cherished, esteemed, succoured, assisted, is not altogether poore, & hath yet some riches in it. But Pouertie which is despised, eschewed, reuiled, reproached, and aban-

abandoned of all, is pouertie in deed. Well such is ordinarilie the Pouerty of worldliemen, for because they are not poore by their owne choice, but by meere necessitie, me make no great account of their Pouertie, and making no great account of it, their Pouertie is poorer then the pouertie of religious pouertie, notwithstanding that religious pouertie hath a verie great excellencie, and much more re- commendable, by reason of the vowe and holie intention, for which it was chosen.

5. Complaine not then (my deare Philotheus) of thy Pouertie. For we complaine not, but of that which displeaseth vs : and if Pouertie displease thee, thou art no more poore in spirit, but riche in affection.

6. Be not disconforted then, that thou art not so well succoured and assisted, as is meete and requisite, for in this want consisteth the excellencie of pouertie. To haue a desire to be poore indeed,

indeed, and yet not willinge to haue incommodie, is an ouer great ambition: for that were to be willing, to haue the honour of pouertie, and the commoditie of riches.

7. Be not ashamed to be poore, or to aske almes for Gods sake. Receaue with humilitie that, which shalbe giuen thee, and take the deniall meekly and quietlie. Remember often the voyage, which our Ladie made into Egypte, to carie thether her deere childe, and how much contempte, Pouertie, and miserie she was driuen to suffer. If thou liue thus, thou shalt be most riche, amidst thy Pouertie.

Of Frindship: and first of fond, and fruitlesse frindship.

CHAPTER XVII.

1. **L**oue hath the first and chiefe place among all the passions of the soule: it is the king of all the motions of the hart, it changeth all the other into it selfe, and maketh vs altogether

gether such; as is the thing which we loue: take heede then, O Philotheus, that thou loue no bad thing, for then thou thy selfe wilt become altogether bad. Now of all loue, Frindship is the most dangerous, because other loue may be built vpon cōmunication, but hardly can one haue Frindship with another, without participating of his qualities and conditions.

2. All loue is not amity or Frindship, for one may loue, and not be beloued, and then is there loue, and not Frindship: because frindshippe, is a mutuall loue, and yf the loue be not mutuall, it is not frindshippe. Neither is it enough that it be mutuall, but the parties that loue one another, must know and acknowledge the affection that is betweene them: for if they know it not, they haue loue one to the other, but. not frindshippe. There must be also some sort of communication betwene them, for that is the ground of amitie: and according to the diuersitie of

of communications, frindshippe also is diuerse: & communications are diuerse, accordinge to the diuersitie of goods which they do mutually communicate: yf they be false, vaine and forged goods, then is the frindshippe false and forged. If they be good in deed, then is the frindshippe true; and the more excellent the goods communicated be, the more excellent is the frindshippe.

3. The honnie is best, that is gathered from the blossoms of the sweetest and excellentest floures: & as there is honie in Heraclea, a Prouince of Pontus, which is poisonous, and maketh them sencelesse, that tast of it, because it is gathered frō the venemous hearbe Aconitum, which groweth in great abōundance in that contry: euen so frindshippe grounded vpon the cōmunication of false & vitious things, is altogether false and wicked frindshippe.

4. The cōmunication of carnal pleasures, is a mutuall propension & inticement

cement to such delights: which can no more beare the name of Frindshippe among men, then the selfe same communication of pleasures among Asses and Horses. And yf there were no other communication in marriage, there were also no Frindshippe at all: but because beside that communication of those delights, necessarie for the procreation of children, there is also in the estate of marriage, mutual and indiuisible cōmunication of life, labour, goodes, affections, and of indissoluble faith and loialtie, therefore is the loue of marriage a trew & holy Frindshippe.

5. Frindshippe grounded vpon the communication of sensuall pleasures, is verie grosse, and vnworthie the name of frindshippe, as also is that which is founded vpon friuolous and vaine virtues, which depend only of the iudgement of the sence. I call those Pleasures sensual, which principally and immediatlie are receaued by the operations and actions of
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the exteriour senses of the bodie, as is the beholding of faire beauty, the hearing of sweete voices, touching daintie bodies, and the like. I call Friuolous virtues, certaine abilities and vaine qualities, which feeble & ignorant witts cal virtues, and perfections.

6. Harké to the greater part of maidens, women and young folke, they will not faile to terme such a gentleman wondrous virtuous, & endewed with great perfectiōs, because he danceth well, he playeth well at all games, he goeth decentlie apparelled, he singeth well, he discourseth well, he is of a courtely behauiour. And iesting wits esteeme him most virtuous amongst thé, that is the greatest coffer.

7. But as all other things which depend on the corporal senses of men, so also these amities, which belong to them, are rightly termed sensuall, vaine, and frinolous, and deserue rather the name of follie, or fancie, then of frindshippe and amitie. Such are ordina-

dinarilie, the amities of young folke, which respect and affect a trimme bearde, faire lockes, or goodly tramels of haire, louely lookes, smiling eyes, gay apparell, idle behauiour, and fond pratling frindships, only fitte for the greene age of those louers, whose virtue is but yet penne-feathered, and whose iudgement is yet in blossome: and such amities, as they are slightly grounded, so they lightlie passe away, and melt like snow in the sunne.

Of Loue, and loue-toyes.

CHAPTER XVIII.

1. **W**Hen these foolish amities passe among persons of diuerse sexes, without pretence of mariage, they be called rightlie Loue-toyes: for being but certaine abortiue, or vntimely images, or rather, shadowes of amitie, they deserue not the name of true loue or friendship, for their incomparable vanitie and imperfection. And yet by them are the hartes of men and women

men engaged, chained, and entangled, the one with the other in vaine, vpon foolish affections, founded vpon these friuolous cōmunications, & fond delights, of which, but euē now I spake.

2. And although these foolish loues doe ordinarily melt, and turne into carnal actiōs, & filthie lasciuiousnesse, yet that is not the first designe and intentiō of the persons, betwixt whome they passe; for then they woulde no more be Loue-toyes, but manifest and detestable Leachery. Some-times, manie yeares passe, ere anye such grosse wickednesse happen betweene them, that are infected with this follie; and no action will be committed directlie contrarie to bodilie chastitie: the parties onelye contenting themselues to steepe their harts (as it were) in wishes, desires, sighes, wooing-speeches, & such like vanities, and all this, for sundrie motiues, and pretensions.

3. Some haue no other designe, then onlie to satisfie their hearts, in giuing
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and taking loue, following their amouorous desires: and these take not much consideration, in choise of their loues, but onely follow the cast of their owne inclination: so that at the first encounter of any obiekt, pleasing their humour, neuer examining the inward conditions, or qualities, of the partie, they will out of hande begin this friuolous communicatiō of wanton loue; and thrust them selues so farre into those miserable snares, from which afterward, they shal haue much a doe to deliuer them selues.

4. Other suffer themselves to walke that trace of vanitie, esteeming it no smale glory, to take and lincke hartes together by loue, and these persons, making election of their loues, for glorie sake, set vp their snares, and spread their sailes in great, eminent, rare, and illustrious places. Others, are carried awaie, both by their amouorous inclination, and vaine glorie iointlie: for though the heart be altogether

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inclined to loue, yet will they not talke of it, without some aduantage of glory.

5. These amities are al naught, foolish, and vaine: Naught, because they ende and die at length in the sinne of the flesh, and steale awaie the noble passion of loue, and consequently, the heart from God, from the married wife, and from the husband, to whom it was due; Foolish, because they haue neither reason, nor foundation: Vaine, because they yeelde no profite, nor honour, nor contentment: nay contrariwise, they loose time, staine honour, and giue no other pleasure, but onelie a vaine desire to hope for they know not what, and pretend, they vnderstand not wherfore; for it seemeth still to these base and feeble spirits, that there is, I wot not what, to be desired in the testimonies and signes which are shewed them of mutual loue: but they cannot tell what it is: so that their desire is endlesse, and hath no bound, goinge still onward, and vexinge their hartes

harts with perpetuall distasts, iealousies, suspicions, and disquietnes.

6. S. Gregory Nazianzen, writinge against vaine wemen, and loue-wantons, sayth merueillous well of this matter; a litle parcel of the much, that he directlie speakerh against wemen (but may as directlie be applied against men) is this that followeth: Thy naturall beautie is sufficient for thy husband: but if it be for many men, like to a net spread out for a flocke of foolish birds, what will become of it; he will be pleasing to thee, that hath pleased him selfe in thy beauty: thou wilt render him glaunce, for glaunce, one wanton looke for another: soone after will follow prettie smiles, and often times, languishing tearmes shot forth at randome, for an entrance or first begining: but soone after wilt thou passe to plaine and manifest idle talke. Take heed o my prating tongue, to tell what vsually followes: yet will I say this one truth, nothinge of all those things which young men and maidens, say, and do toge-

ther in these foolish passetimes, is exempted from great and stinging motions of the flesh; and the trickes of wanton loue, are lincked one with another, and do follow one another, euen as one peece of iron drawne by the loadstone, draweth diuers other peeces likewise after it.

7. O how well saith this great and godlie bishope, what doest thou intend to doe? to make loue? but no bodie maketh loue voluntarily, that doth not receaue it necessarilie. He that catcheth in this sport, is likewise caught him selfe. The hearbe Aproxis receaueth fire so soone as it commeth neere it: our hartes do the like, so soone as they see a hart inflamed with loue for them, they are presently inflamed with loue for it.

8. Well (will another say) I will take but a litle of this flame of loue. Alas thou deceauest thy selfe, this loue fire is more actiue then thou imaginest, when thou makest account to haue receaued but one sparckle therof
into

into thy hart, thou wilt be amazed to see that in a moment, it will haue sealed vpon thy whole hart, and burnt to ashes all thy resolutions, and turned thy reputation into smoke. The wise-man crieth out: *Who will haue compassion vpon an enchanter, stung by a serpent?*

9. I also crie after him: O fooles and sencelesse hartes, thinck you to charme loue, and tame it as you list your selues? you would play and dallie with it, but it will bite and sting you to the hart: and what thincke you then will be spoken of you? euerie one will deservedly mocke and scoffe at you, that would needes vndertake to enchaunt loue, that vpon a false assurance, would put into your bosome so dangerous a snake, which hath enuenomed your soule, and poisoned your honour and estimation.

10. O good God! how miserable a blindnes is it, to trifle away in this sort, vpon so friuolous an aduantage, the principall iewell of our soule?

Philotheus, God careth not for man, but in regard of his soule : nor for the soule, but in regard of the will: nor for the will, but in regard of the excellēt acts of loue. Alas how much want we of that store of loue which we need? the defect of our loue to God-wards is infinite, and yet in the meane time (wretches that we be) we lauish it out, and mispend it riotouslie vpon vaine & friuolous things, as if we had enough, and too much to spare.

11. But consider that our great God, who hath reserved to him selfe the loue of the soule, only for an acknowledgement of our creation, conseruation, and redemption: will exact a very straight account, for all these foolish expences of so pretious riches: if he make so rigorous an examination of idle words, what will he doe of idle, impertinent, foolish, and pernicious loues?

12. The Walnutte tree endamageth the vines and fieldes where it is planted:

ted : for being so great a troncke, it draweth all the fat and sappe of the ground where it groweth, and maketh it afterward vnable to nourish other plantes: the leaues therof are so stuffed together, that they make too large and thicke a shadow; and allureth trauailers vnto it, who to beate downe the nuttes, spoile and tread downe all, round about it.

13. These wanton loues, doe the verie same harme to the soule: for they do wholie possesse the soule, and so vehemently draw all the other motions vnto it, that she is not able to employ her powers in any other good worke; their enterteinments, communications, parlies, and amorous toies, are so frequent, that all their golden time, all their good leasure is spent in the: and finallie they draw so manie temptations, distractions, suspicions and other such badde adherents, that the whole hart is tyred and trampled therewith. To be brieife, these wanton

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loues,

loues, doe not only thrust out of dores the heauenlie loue of God, but withal, bannish the feare and reuerence of his maiestie, and weaken the spirit, impaire their reputation: they are in a word, the may-game and pastime of courtes, but the mischiefe, destruction, and pestilence of harts.

Of true Frindshippe.

CHAPTER XIX.

1. **L**oue euerie one (Philotheus) according as charitie commandeth, and that with as feruent a loue as thou canst: but haue Frindship onely with those, with whome thou maist communicate in good and virtuous things: and the more exquisite the virtues be, in which this mutuall communication is made, the perfecter will the frindship be, that is grounded thereon. Yf the communicatiō betwen you, be in sciences and learning, the frindship grounded thereon, is indeed very cōmendable: and more commendable,

dable, if the cōmunication be in virtues, with prudence, iustice, and discretion. But if mutual communication, be exercised in the acts of charitie, deuotion, and true Christian perfection, o God, how pretious and excellent will this frindship be? It will be excellent, because it cōmeth from God, excellēt because it is placed in God, excellent because it shall last euerlastingly with God. How good is it to loue vpō earth as they loue in heauen: to learne to cherish one another in this world, as we shall doe eternallie in the next.

2. I speak not heere of the simple loue of charity, for that must be boarne vn- to all men, but of spirituall Frindshippe, by which two, or three, or manie soules, do cōmunicate their deuotiōs, their spirituall affections, and make them selues to be but one spirit in diuerse bodies. Such happie soules may iustlie sing; *Behould how good a thing it is, and how pleasaunt, for brethren to dwel together.* For the delicious balme

of deuotion, distilleth from one hart to the other thorough continuall participation: in so much that it may be sayd, that God hath powred out vpon this Frindship, his blessing and life for euer. All other Frindships, are but shadowes in comparison of this: their bonds be but chaines of glasse or iette, in comparison of this great bond of holie deuotion, whose lincks are all of gold.

3. Make no other Frindship but this, I meane of those amities, which thou makest anew hereafter: for thou must not therfore forsake, or despise the Frindshipp, and amitie which either the bond of nature, or the obligation of fore passed duties, do binde thee vnto toward thy parêts, kinsfolks, benefactours, neighbours, and others.

4. Manie peraduenture wil say vnto thee, that we should haue no kinde of particular Frindship or affectiō, because it distracteth the minde, occupieth the hart, engendreth enuie, and emula-

emulation : but they are deceaued in their aduise , for hauing seene in the writings of manie deuout authours, that particular amities , and excessiue affections, doe infinit harme vnto religious persons, they imagin therfore, that it is so with the rest of the world.

5. But there is great difference betweene both cases. For seeing that in a wel ordered monasterie, the common intent and designe of all the religious, is to tend to true deuotion : it is not requisite to make anye particular and priuate communications, of their end, and meanes to attaine vnto it : least searching in particular, for that which is common to them all, they fall from particularities to partialities . But for those which liue in the world, and desire to embrace true virtue: it is necessarie to vnite them selues together, by a holie frindeshipe, to back and encourage one another, to helpe , and support them selues mutuallie, for the obtaininge of all pietie and goodnes.

6. As they that go vpon plaine grouūd, need not to be led by the hād, though they which go vpon craggie rocks, or slipperie wayes, doe hold one by the other, to walke more steddilie, and securelie: so they that be in religion, stād in no neede of particular Frindships, but they that walke in the slipperie pathes of the world, must of necessitie haue some frind or companion thereby, to succour and assure one another, amongst so manie daungerous passages which they are to goe thorough. In the world all aspire not to the same end, all ar not of one minde: one must then doubtlesse withdraw himself frō some, & ioyne him selfe to other, & so make Frindship according to the pretention of the end which he intēdeth: This particularitie, maketh a partiality indeed, but a holie partialitie which maketh no diuision, but only betwixt good and bad, Sheep & Goates, Bees & Drones, which is a separation that is most necessarie for our soules.

7. No man can denie, but that our B. Lord with a more sweeter, tender, and particular amitie loued S. Iohn, Lazarus, Martha, & Magdalen, then he did others of his frinds and acquaintance, for the scripture testifieth so much. All men know that S. Peter tēderlie loued S. Mark and Petronilla: and S. Paul his Timothee, and S. Tecla. S. Gregory Nazianzen boasteth a hundred times, of the incomparable frindship which he had with S. Basil the great, and describeth it in this manner: It seemed that in either of vs, ther was but one soule dwelling in two bodies: for althoughe you must not beleue those philosophers, who sayd that all thinges were in euerie thinge: yet of vs two you may beleue, that we were both of vs in each one of vs, and one within the other: we had both of vs the same pretēſion to exercise virtu, & to applie al the enterprises & designs of our life to future hopes, departing in this manner out of this transitorie world

world, euen before we came to dy corporallie to it.

8. S. Augustin testifieth, that S. Ambrose loued S. Monica exceedingly for the rare virtues which he marked in her, and that she likewise esteemed of S. Ambrose, as of an Angell of God. But I am too blame to hold thee so long, in a matter that is so cleere. S. Hierome, S. Augustin. S. Gregory, S. Bernard, and al the greatest and deuoutest seruants of God, had most particular amities, without any breach at all of their perfection. S. Paul reproacheth the ill behauour of the Gentils accusing them, that they were people without all affection, to witt, that they had no true Frindship. And S. Thomas with all other good Philosophers cōfesse, that Frindshipp is an excellent morall virtue: and he, & they, speake of particular frindship, since they all say, that perfect frindshipp cannot be extended to manie persons: so that perfection doth not consist in hauing
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no particular amitie, but in hauing none but good, virtuous, and holie.

The difference betwixt true and vaine frindeshippe.

CHAPTER XX.

1. **B**Vt now marke an excellent and necessarie aduertisement, my Philotheus; The honny of Heraclea (of which we spake before) which is so venomous, is like the other which is wholsome, so that there is daunger to take the one for the other, or to mingle them both together; for the goodnes of the one, would not hinder the harme which might come by the other. He must be vpon his garde, that will not be deceaued in these Frindships, principally when they are contracted betwixt persons of diuers sex, vnder what pretence soeuer: for the diuell oftentimes chaungeth one Frindshipp into the other. They beginne in virtuous loue; but if they be not verie warie, fond idle loue will first mingle it.

it selfe, then sensuall loue, and afterward carnall and fleshly loue.

2. Nay there is daunger in spirituall loue, if one be not very discret: though in this it be more difficultie for the diuel to cosen vs in the change, because the puritie and milke-white cleannes of this loue, discouereth verie easilie, the filth that satan offereth to mingle with it: and therfore when he enterprizeth to deceaue vs in this, he doeth it more craftlie, and maketh impure affections to slide into vs, almost without our notice or feeling.

3. Thou mayst discerne worldlye Frindship, from holie and virtuous amitie, as the Heraclea honnie, is knowne from the wholsome: the honnie of Heraclea, is sweeter to tast, then the ordinary honnie is, because of the luscious iuice of the Accony, for whēce it is gathered: and so worldlie amitie floweth with a streame of honnie words, bringeth alwaies aboundance of passionate speeches, and affectionate com-

commendations, drawne from beautie, from well fauourednes, from gracious behauour, and other sensuall qualities: but holie frindship, speaketh simplie, plainlie, and francklie, and commédeth nothinge but Gods grace and virtue, the onely foundation vpon which it selfe is grounded.

4. The honnie of Heraclea swallowed downe, causeth a dizzinesse in the heade: & false frindship breedeth a giddines in the minde, making men to stagger in chastitie, to stumble in deuotion, transporting true and holie affection to daintie languishing lookes, sensuall allurements, disordered sighes; pettie complaints that they are not beloued, to alluring gestures of loue termes, pursuites of kisses, & other too familiar and vnciuil fauours, which are assured & vndoubted signes of a neere ouerthrow of honesty. But as for holy Frindship, it hath no eyes but simple, chaste, and shamefast: no entertainments or embracements, but such as be

be pure and francklie offered in sight of all men; no fighes, but for heauen; no fauours but spirituall; no complaints, but when God is not loued, infallible and euident tokens of honest and chaste loue.

5. The honnie of Heraclea troubleth the sight, and this worldly Frindship blindeth the iudgement, so that they which be infected therewith, thincke they doe well, when they doe ill, and esteeme their excuse and pretexts, to be true and irreprocheable reasons; they feare the light, and loue darkenes. O but holie Frindeship hath a cieere eyesight, and neuer hideth herselfe, but appeareth willinglie before honest persons.

6. In fine, the honnie of Heraclea, leaueth a bitter relish in the mouth: & so false and wanton Frindships, turne to carnal wordes, and fleshlie requests, and, if they receaue the deniall, into iniuries, cauilles, slaunders, sadnes, confusions, iealousies, which oft-times pro-

prouoke wildnes & madnes of minde. But chaste and true frindship, is alwayes a like honest, manerlie, amiable and neuer changeth, but into perfecter and purer vnion of spirits, and is a liuelie image of the blessed frindship vsed in heauen.

7. S. Gregorie Nazianzen sayeth, that the crie of the Peacock, when he sheweth his starrie wheeled taile, prouoketh the peahennes to lust: when we see a man play the peacock, decke, and trimme vpp him selfe, and then come to parlie and prattle with a woman, without pretence of marriage, without doubt it is but to prouoke her to dishonestie, and a chaste woman, should stoppe her eares, to the ende she might not heare this peacocks ill-fauoured noise, nor the voice of this false enchaunter, who would subillie enchaunt and charme her soule: but the woman that harkeneth, ô God, what an ill signe is it, that the ouerthrow of her reputation is at hand?

8. Young folke, which vse sweete lookes, wanton gestures, secret courtinges, or speake wordes which they would not haue heard or marked by their fathers, mothers, husbāds, wiues, or spirituall maisters, giue sufficient witnesse, that they deale about other matters, then of honour and conscience. Our blessed Lady was troubled in thought, when she saw an Angell in a mans likenes, because she was al alone, and that he gaue her extraordinarie, though heauenly praises. O Sauour of the world, puritie feareth an Angell in the shape of a man, & why should not impuritie & frāilty, feare a mā, though he come in the shape of an Angell, when he praiseth her with humane & sensuall commendations?

*Aduices and remedies against naugbty
frindeshippe.*

CHAPTER XXI.

1. **B**VT what remedie against this wicked seminarie of foolish
loues,

loues and wanton impurities? As soone as euer thou feelest thy selfe surprized with this infection, turne thy selfe away immediatly, and with an absolute detestation of this vanitie, runne vnto the sacred Crosse of our Sauour, and take his crowne of thornes to put about thy hart, to the end these litle foxes approach no nigher.

2. Take heede of cominge vnto any kinde of composition with this false enemy; say not: I will giue him the hearinge, but will do nothing that he shall will; I will lend mine eares vnto him, but denie him my hart. O no Philotheus, for Gods loue be rigorous and stiffe in these occasions. The hart and the eare, maintaine one another: and as it is impossible to stoppe a strong streame that taketh his discent from a steepe mountaine: so it is hard to hinder, that the loue which entreth into the eare, make not likewise his entrie into the hart.

3. Alcemaëo said, that Goats do breath
by

by the eares, and not by the nostrills: true it is that Aristotle denieth it, and for my part I know nothing thereof: yet this I am assured, that our hart breatherhe by the eare; and that as it aspireth, & sedeth foorth its thoughts by the mouthe, so it respireth and taketh breath by the eare, by which it receaueth other mens thoughtes. Let vs then keepe our eares dilligently from the ayre of foolish wordes, least it infect our hart. Harken not then to any kinde of wanton motion or proposition, vnder what pretext so euer it be made: onely in this case it makes no matter, to be vncourteous and vnmanerlie.

4. Remember that thou hast vowed thy hart to God, and sacrificed all thy loue to him, it should then be sacrificed to take one dramme vnto him, by a thousand hartie resolutions and protestations; and keepinge thy selfe close within them, as Deere within their thickets, call vpon God; he will helpe

helpe thee, his loue wil take thine into his protection, that thy loue may liue for him only.

5. But if thou be all ready ensnared in the nettes of these foolish loues: O God what difficultie wil it be to shifte thy selfe out? Present thy selfe before the diuine maiestie, acknowledge in his presence, the greatnes of thy miserie, frailtie, and vanitie. Then with the greatest force that thy hart is able to make, detest the loues, which thou hast begun, abiure the vaine profession, which thou hast made of them; renounce all the promises made or receaued: and with a firme and resolute will, determine in thy hart, and resolute thy selfe, neuer any more, to enter into these fond disportes, and foolish entertainmentes of wanton loue.

6. Yf thou couldst withdraw thy selfe from the obiect, it were an excellent remedie. For as they that haue been bitten by Serpentes, cannot easilie be cured in the presence of them which

which haue beene other times hurt with the same biting: so the person which is bitten with loue, shall haue much a doe to be healed of his passion, so long as he is nigh the other, which is hurt with the same sting.

7. Chaunge of place is a foueraigne remedie to appeale and allay, the tormentinge heates of grieve and loue. The boy of whome S. Ambrose speaketh in his second booke of penance, hauing made a long voyage, returned altogether freed and deliuered from his foolish loues, in which he was before entangled, and became so chaunged, that his fond sweete hart meeting him, and saying, knowest thou not me? I am the same that I was. I marry answered he, but I am not the same that I was: this abience had brought him, to this fortunat mutation. And S. Aug. witnesseth, that to mittigate the grief which he suffered for the death of his frinde, he withdrew him self from Tagasta, where his frinde died, & came to Carthage.

6. But

8. But he that cannot withdraw himselfe, what must he doe? he must absolutely cutt off all particular conuersation, all secret familiaritie, all amiable glaunces of the eyes, all dallying smiles, and generally all sorts of communications, and baytes, or inticementes which may nourish this sulphurous and smokie fire. Or at least, if he be forced to speake and talke with the partie, let him in a round, rough, and resolute protestation, declare the eternall and irreuocable diuorcement, that is for euer sworne betweene them:

9. I crie as loud as I can, to euerie one that is fallen into this miserable thraldome of wantō loue, that he cutt, breake, and rent them asunder, and not stand dreaminge to vnrippe, or vnsewe these foolish amities: they must cutt, & not stande to vnloose the knottes, breake the I say, or cutt them, because the cordes, & strings are nothing worth. One must not be sparing, or courteous, towards a loue which

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is so

is so contrarie to the loue of God.

10. But when I haue broken the chaine of this infamous bōdage, there will yet remaine vnto me some scarres, some marks, and prints of the flauish chaynes and shackles wherwith I was bound; they will stick stil emprinted in my feete, that is in my affectiōs. No my Philotheus, care not, they will not remaine long, if thou conceaue as great a detestation of thy sinne, as it deserueth: for so thou shalt neuer be shaken with any motion, but onely this motion of an extreame horroure of this infamous loue, and of al things that depende of it: and thou shalt remaine free from all other affection to the object thou hadst abandoned, sauing only the affection of charitie purely for Gods cause.

11. But if for the imperfection of thy repentance, there shal yet remaine in thy soule any naughtie inclinations: procure for thy soule a solitarie ermitage, as before I haue taught thee, and retire

retire thy selfe thether, the ofteneſt that thou canſt; and by a thouſand iterated reſolutions of ſpirit, renounce all thy bad inclinations, reiect them with all thy forces; read holie bookes more then thou waſt wount, goe to confeſſion oftener, and communicate more frequentlie: conſerre humble and plainlie all thy ſuggeſtions and temptations, which arriue vnto thy ſoule in this behalfe, with thy ſpiritual maiſter, if thou canſt, or at leaſt with ſome faithfull and prudent frinde. And doubt not, but God will ſett thee free from all paſſions, ſo that thou perſeuer faithfully in thy good exerciſes.

12. Ah (wilt thou ſay vnto me) but will it not be ingratitude, to breake ſo violently an old frindſhip? O bleſſed ingratitude which maketh vs acceptable vnto God! Nay in the name of God Philotheus, this wilbe no ingratitude, but an infinite benefit, which thou ſhalt doe to the partie that loues thee: in breaking thine owne bonds, thou

burstest a sunder also theirs, in as much as they were common to you both: and though at that hower, the other partie seeth not the happines, yet he will acknowledge it soone after, and iointlie with thee, will sing for thankfulness to almightie God: *O Lord thou hast broken my bonds, I will sacrificize to thee a sacrificize of praise, and will call vpon thy holie name.*

*Other aduices of the same subiect,
of Fond amities.*

CHAPTER XXII.

1. **I** Haue yet a note of importance to giue thee touching this selfe same matter. Frindship requireth great cōmunication betweene frinds, otherwise it will nether grow, nor cōtinew. It happeneth oftentimes that iointlie with this communication of frindshippe, other communications doe passe vnseene, and vnfelt, from one hart to another, by a mutuall infusion and enterchange of affections, inclina-

inclinations and impressions:

2. This happeneth especially, when we greatlie esteeme of the partie whō we loue: for then we open our hart in such sort to his amitie, that withall, these inclinations & impressions, enter verie easilie altogether, be they good, or bad. Verelie the Bees that store vp honny in Heraclea, doe search nothing els but honnie, & yet togeather with the honnie, they suck vp vnawares, the venemous qualitie of the Aconite, vpon which they make their haruest.

3. O my Philotheus, in this case, practize the wordes which the Saviour of our soules was woont to say, as the auncient doctours haue taught vs: Be good bankers, or good exchangers of monie, that is to say, receaue not false mony with the good, nor base gold with fine: separate the good from the bad, and the vile from that which is precious. For there is no man almost, but hath some imperfection: and what reason is there,

to receaue the staines & imperfections of a frinde, together with his frindeshipe? We must loue him indeede, notwithstanding his imperfection, but we must nether loue, nor receiue his imperfection, for frindeship requireth communication of good, and not of ill: wherefore as they that take grauell out of the riuer Tayo in Spaine, separate the golden graines which they finde, to carie with them, and leaue the sand vpon the shoare: so in this communication, euen of good and virtuous frindship, we must separate the gold of virtues, from the sand of imperfections, and receaue those, and reiect these, that they enter in no case into our soule.

4. S. Gregory Nazianzen recounteth, that manie louing and admiring S. Basil the great, suffered them selues so farre to be caried away with desire of imitatinge him, that they sought to follow euen his outward imperfections, as in his slowe manner of speaking

king, with an abstract and pensiue spirit, in the fashion of his beard, in his straunge manner of gate. And we see likewise, husbands, wiues, children, & frinds, who hauing great estimation of their frinds, parents, husbands, and wiues, do learne either by condescendence, or by imitation, a thousand such like humours, only by the frequent communication which they haue one with another. Yet ought not this to be done, for euerie one hath naughtie inclinations enow of his owne, without surcharging him selfe with other mēs faultes: and frindship doth not onely, not require any such matter, but contrariwise, it bindeth vs to help one another mutuallie from these imperfections. We must indeed meekly suffer our frinds in their imperfections, but we must not throw thē into them, & much lesse pull them into our selues. I speak only of imperfections, for as for sinnes, we must neither beare them our selues, nor suffer them in our frinds.

5. It is either a naughtie, or a feeble Frindeshippe, to see our frinde readie to perish, and not to succour him: to see him readie to die of an impostume, and not to dare to launce it with the razor of correction, so to saue his life: true and liuely amitie, cannot liue amōgst sinne. They say the Salamādre, puteth out the fier in which she lieth: & so doth sinne destroy that frindship, wherein it lodgeth: if it be a sinne that quicklie passeth, frindeshippe will presently bannish it by correction: but if it be a sinne that abideth and soiourneth in our frindes hart, then frindeshippe soone perisheth, for it cannot subshst but vpon true virtue: and how much lesse then ought we to sinne our selues, for frindshippes sake.

6. Thy frinde is a foe, when he would induce thee to sinne, and he deseruedlie loseth all the priuiledges of frindship, that seeketh to destroy and damne his frinde. Nay it is one of the assured markes of falle frindeshippe, to see

see it kept to wardes a vitious person, what sort of sinne soeuer it be, yf he whom we loue be vitious: for since it cannot there be founded in true virtue, needs must it be grounded in some friuolous virtue, or sensuall qualitie.

7. Fellowship made for temporall matters among merchantes, is but a shadow of true frindeshippe: for it is not made for the loue of men, but for the loue of gaine.

8. Finallie marke these two diuine sentences of the holie Ghost, as two sure pillars, vpon which a Christian life is wholly to relie. The one of the wise man: *He that feareth God, shal finde good frindeshippe*: The other of the Apostle S. Iames: *The frindeshippe of this world, is enemie to God.*

Of the exercise of exterior Mortification.

CHAPTER XXIII.

1. **T**He authours that write of plāting, and of husbandrie, tell vs that if one write any word vpon a
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found

sound Almond, and put it againe into the shelle, closinge and wrappinge it vp, and so settinge it, all the fruiſt which that tree produceth, will haue the ſelfe ſame word engraueu vpon it. For my patt Philotheus, I could neuer allow of their order and method, who to reforme a man in ſpiritual life, begin with the exterior man, with their geſtures, with apparell, and with haire. Me thinckes the contrarie order is more naturall, to begin with the interior: *Be conuerted vnto me* (ſaith God) *With all your hart. O my childe giue me thy hart.* For the hart being the fountaine of our actions, they muſt needes be ſuch, as the hart is. The diuine ſpouſe wooing as it were the ſoule, *Place me* (ſaith he) *even as a ſeale vpon thy arme.* For whoſoeuer hath Ieſus Chriſt engraue & ſealed in his hart, wil quicklie haue him in all his exterior actions. For this cauſe (my deare Philotheus) I haue deſired aboue all things, to engraue and imprint in thy hart, this ſacred

cred word, Liue Iesus: assuring my self, that so thy life, which hath its beginning from the hart, as an Almond tree from its kernell, will bring foorth all her actions, which are her fruiſts, engraued & superſcribed with that ſame word of ſaluation. And as this ſweet Ieſus will liue in thy hart, ſo will he liue in all thy geſture, and behauiour, and will appeere in thine eyes, in thy mouth, in thy handes, and euen in thy haire, and thou wilt be then, able to ſay with S. Paule. *I liue now, not I; but Chriſt liueth in me.* To be brieſe, he that hath gained the hart of a man, hath gained the man him ſelfe wholly.

2. But the ſame hart, by which we would begin, requireth to be inſtructed, how it ſhould behaue & gouerne it ſelfe in exterior occasions: to the end men may not onely ſee deuotion, but wiſdome alſo, and diſcretion in it: for this cauſe I will lay downe vnto thee, a few brieſe aduices.

3. Yf thou art able to endure faſting,

accustome thy selfe to fast some times, beside the fast which holie Church enioineth; for so beside the ordinarie effectes of fastinge, which are to eleuate the spirit, to tame the flesh, to practice virtue, to winn greater recompēce in heauen; it is a soueraigne meanes, to chaine vp the deuouringe monster of gloutonnie, and to bridle the sensuall appetite, and to keepe the bodie subiect and pliable to the lawe of the spirit. And although one fast not with extraordinary rigour, yet the enemy feareth vs, when he perceaueth we can finde in our hart to fast somethinge. Wednesdaies, fridaies, and saturdayes, are the daies, in which the auncient Christians did exercise themselves in in abstinence: take some of them therefore to faste in, as much as thy deuotion, and thy ghostlie counsellours discretion shall counsell thee.

4. I would willinglie say as holie S. Hierome said to the deuout ladie *Leta: Long and immoderate fastinges do much*

much displease me, especially in those that are yet tender in yeares. I haue learned by experience, that the litle Asse being wearie in his iourney, seeketh to go out of the way: I meane, that young folke being brought low through excesse of fasting, doe fall willinglie to rest and delicatenesse. The Deer runne ill in two seasons, when they are charged with ouermuch fat, and when they become ouer leane. We are likewise most subiect to tentations, when our bodie is to much pampered with daintie fare, and when it is ouer weakened; for the one excesse, maketh it insolent with ease, and the other maketh it desperate with affliction. And as we can scantlie beare it, when it is vnwelddie through fatnes: so can it not beare vs, when it is enfeebled by leannesse.

5. The lack of this moderation in fasting, in disciplininge, in haireclothes, and other austerities, make the best yeares of manie, to be vnprofitable in the chiefe workes of charitie (as it did)

did in S. Bernard him selfe, who repented that he had vsed ouermuch austeritie) for the more vnreasonably they afflicted their bodies in their beginning, the more were they constrained in the end to spare & fauour them. Had they not done better, to haue mortified their bodies indifferentlie, and proportionable to the offices & labours, wherunto their state obliged them?

6. Fasting and labour both doe tame and subdue the fleshe. But if the labour which thou art to doe, be necessary, or verie profitable to the glorie of God, I had rather thou wouldst suffer the toile of labour, then of fasting. This is at least the intentiō of holy church, which for labours that are profitable to the seruice of God and our neighbour, dischargeth such as are busied in them, from the fastes otherwise enioyned. It is painfull indeed to fast, but bodilie labour suffereth this paine in seruing the sick, in visiting prisoners, hearing confessions, assisting the desolate,

solate, preaching, praying, and in such like exercises: this painfull toile is better then the other ; for besides that it weakeneth the bodie as much as fasting, it hath manie more fruiſts, and much more desirable . And therefore speaking generallie, it is better to preſerue more bodilie forces then are preciselye needfull , then to weaken them more then one ſhould : for we may allwayes abate them, and pull them downe when we will, but we cannot repaire them allwayes when we would.

7. Mee thinks we ſhould greatly reuerence the wordes which our blessed Sauour ſayth vnto his diſciples : *Eate that which ſhalbe ſett before you.* It is (as I imagin) a greater virtu to eate without choice, that which is preſented vnto thee, be it for thy taſt or no , then to chooſe alwaye the worſt. For although this later kinde of mortification, doe ſeeme more aſtere: the other notwithstanding hath greater reſigna-

signation; for therby one renounceth, not onely his owne taste, but his owne election withall; neither is it a small mortification, to alter a mans tast at euery hand, & to haue it in subiection at all occurrences.

8. Moreouer this kinde of austeritie, is not so much marked, nor troubleth any man with ceremonious refusals, and exceedinglie befitteth a ciuill life. To put by one meate, and take another, to scrape and licke euery dish, to finde no messe well enough dressed for vs, to vse ceremonies at euery morsell, betokeneth a nice nature, and too attentue to the dishes and platters. I esteeme more that of Saint Bernard, who drancke oile in steede of water or wine, then if he had droncke wormewood of purpose: for it was a plaine signe, that he thought not vpon that which he drancke: & in this carelesse-nesse of that which one eateth or drinketh, consisteth the perfect practize of this sacred rule of our Saviour, *Eate*
that

that which shalbe sett before you.

9. I except notwithstandinge such meats as endamage our health, or trouble the spirit, as hotte meates doe to manie men, and such as be spiced, fummie, and windie: and likewise I except certaine occasions, in which nature standeth in neede to be recreated, and strengthened, to support some great labour for Gods glorie. A continuall and moderate sobrietie, is better then violent abstinences, made at interrupted times, intermingled with manie recreations and refreshinges.

10. Disciplining the bodie likewise hath a merueilouse efficacie, to stirre vp in vs a desire of deuotion, when it is moderatly vsed. Haire-cloth tameth the flesh very much, but the ordinarie vse therof, is neither for married persons, nor delicate complexions, nor for such as are exercised with painfull labours. True it is that vpon the principall daies of penance, one may wel vse it, with aduice of a discret confessor.

II. Euerie

11. Euerie one accordinge to his complexion, must spend as much of the night to sleepe in, as is requisite to make all the day after profitable. And because the holie scripture in a hundred places, the examples of Gods Saintes, and naturall reasons, do seriously commend the morninge vnto vs, as the best and most profitable season of all the daie, and our Lord himselfe is named the Sunne-risinge, and our Ladie is termed *Aurora*, or drawinge of the day: I thincke it is a virtuous fore-cast, to take our rest somewhat timelie ouer-night, to awake and arise earlie in the morninge, for that time is most fauourable, quiet, and fittest for prayer: the verie Birds doe then inuite vs to our dutie, and to the seruice of God: to ommitte, that risinge in the morninge, is a great helpe for health and healthsomnesse.

12. Balaam mounted on his Asse, went to finde out Balaac, but because he had no good intention, the Angell waited

waited for him in the way, with a naked sword in his hande to kill him. The poore Asse that saw the Angell so dreadfullie expecting, stood still three sondrie times, as weerie and tired: wherat Balaam in rage beate her cruelly with his staffe, to make her go forward: vntill the fillie beast, the third time falling downe vnder Balaam of purpose, miraculously spake vnto him, saying: *What haue I done to thee, for which thou hast beat me now three several times? and by and by Balaams eyes were opened, and he saw the Angell, which said vnto him: Wherfore didst thou beat thy Asse? if she had not turned back before me, I had killed thee, and saued her. Then Balaam said vnto the Angell. Lord I haue sinned, for I knew not, that thou hadst placed thy selfe in the way against me.*

13. Doest thou see Philotheus? Balaam is the cause of all this harme, and he striketh and beateth his poore Asse, that could not doe with all. The verie same chaunceth oft times in our affaires.

res. A woman seeth her husband, or her child fall fore sicke, and presentlie she runnes to fastinge, to haire-cloth, and to disciplininge, as Dauid did in the like case. Alas my frinde, thou beatest the poore Ass, thou afflictest thy bodie, but it cannot doe with all, nor helpe thy euill, nor can it hinder God from drawing his dreadfull sword against thee. Correct thy hart, which committeth idolatrie with this husband, and suffereth a thousand vices in this childe, and teacheth it pride, vanitie and ambition.

14. A man perceaueth himselfe to fall foully into the sinne of luxurie: an inward remorse of conscience cometh with the sword of the feare of God, to runne him through, and cominge to him selfe: Ah filthie fleshe (saith he) ah disloyall carkcas, thou hast betraied me: and presently he laieth vpon his flesh, mightie blowes of immoderate fastinge, excessiue disciplininge, insupportable hairecloath. O poore soule, if

le, if thy flesh could speake as Balaams Asses did, she would say vnto thee, wherefore strikest thou me? wretch that thou art, it is against thy selfe (ô my soule) that God armeth his vengeance, it is thou that art guiltie: wherefore doest thou leade me to naughtie companie? why doest thou applie myne eyes, my lippes, and my handes to lasciuiousnesses? wherefore doest thou busie me with vaine and wanton imaginatiōs? Produce thou good thoughtes, and I shall haue no euill motions: haunt thou the companie of chaste persons, and I shall not be shaken with the batterie of concupiscence. Alas it is thou that throwest me into the fire, and yet thou wouldst I should not burne: thou castest smoke into myne eyes, and forbiddest them to be inflamed. And God doubtlesse in these occasions saith vnto thee, beate, breake, teare, and crushe your hartes principally, for it is against them that my anger is stirred vp.

15. To cure the itch or scurffe, it is not so needfull to washe or bathe the bodie, as to purifie the bloud, and refresh the liuer: euen so to heale vs of our vices, it is very good to mortifie the flesh, but aboue all it is necessarie, well to purifie our affections, and refresh our soules: in all, and ouer all, keepe this rule, neuer to vndertake corporall austerities, but with aduise of our spirituall conductour.

Of Companie, and Solitarinesse.

CHAPTER XXIV.

1. **T**O seeke companie, and vtterly to flie from it, are two extreames to be blamed in ciuill deuotion, which is that wherof I discourse: for shunning all companie, sauoureth of disdain and contempt of our neighbour: and seeking after it, smelleth of idlenes. We are bound to loue our neighbour as our selues, and to shew that we loue him, we must not flie from his companie: and to testifie that

we

we loue our selues, we must take pleasure with our selues when we are alone. *Thincke first of thy selfe* (saith S. Bernard) *and then of others.* If then no reason or cause vrge thee, to enter into anie companie, stay in thy selfe, and conuerse with thyne owne hart: But yf companie chance thee, or any iust cause inuite thee to be present, go thether in Gods name Philotheus, and see thy neighbour willingly & louingly.

2. They cal that euil conuersation, which is kept for some euil intent: or when they that keepe it, are vitious, indiscreet, and dissolute: and such we must auoide, as the Bees doe vse to turne away from a swarme of Harnets or Butterflies. For as they that are bitten by mad Dogges, haue their sweat, breath, and spittle verie contagious, but principallie daungerous for litle children, and for those of delicate complexion: so vitious, vnmannierlie, and immodest persons, cannot be frequented, but with hazard, and danger, and
in

in especiall by those, whose deuotion is yet but tender and delicate.

3. There besome kind of conuersations, profitable for nothing, but for meere recreation, which are made by a simple turning, or abstracting, of our mindes from serious affaires: for such, though a man must not be totallie addicted vnto them, yet we may lend them so much leasure, as is conueniēt for recreation.

4. Other recreations, haue some honestie and good respect for their end: as are mutuall visitations, and certaine assemblies, made to do some honour to our neighbour. Touching these, as one should not be superstitious in practizing them, so one must not be vnciuill in contemning them, but satisfie with modestie, the obligation, to eschew equally the a note of lightnes, or rusticitie.

5. There remaine now the profitable recreations, such as are kept with deuout, and virtuous persons: O Philotheus,

lotheus, it will alway be an exceeding good turne for thee, to encounter oft-times such recreations. The vine planted by an Oliue-tree, beareth a fat kinde of grape, that saoureth somethinge like the oliues: and a soule that happeneth to be in vertuous companie, cannot choose but be partaker of their good qualities. Drones cannot make honnie alone by them selues, but by the helpe of the Bees they make it: it is a great helpe for weake soules, to exercise deuotion, to conuerse and haunt with vertuous persons.

6. In all conuersation and companie, sinceritie, simplicitie, sweetnes, and modestie, are still to be preferred. There be some so curious, that no one motion they vse, but is done so artificallie, that they make the companie weary. And as he that would not walk but telling his steppes, or neuer would speake but singinge, would be tedious to other men: so they that euer vse an artificall demeanour, and will do

nothing but in print, trouble the companie in which they are, and are allwaies subiect to some spice of presumption. Let a modest myrthe, for the most part, predominate in our conuersation.

7. Saint Romuald, and Saint Anthonie are highlie commended and admired, that notwithstanding all their most rare austerities, they had alwaies their countenance pleasant, and their wordes adorned with cheerful alacritie. *Reioice with them that reioice.* I saie, once againe with the Apostle: *Reioyce in our Lord alwaies, againe I say, reioice: Let your modestie be knowne to all men.* To reioice in our Lord, it is needfull the cause of thy ioye be not onely lawfull, but honest also: and this I say, because there are some thinges that be lawful, which yet ar not honest: And to the end that thy modesty may appeere, keepe thy selfe from all manner of insolencie, for it is alway blame worthy. To giue one a fall in sport, to begrime anothers

another's face, to pinche one, and such trickes as these, are fonde, foolish, and insolent meriments.

8. Besides the mentall solitude, or spirituall hermitage wherunto, thou maist withdraw thy selfe, euen amidst the greatest conuersations that are (as I haue already declared) thou must loue to be locallie, reallie, and in very deede solitarie: not to go to the desert or wildernes, as S. Marie of Egypt, Saint Paul, Saint Anthonie, Arsenius, and the other fathers of the desert, but to be sometime in thy garden, or in thy chamber, or els where, as thou likest best, where thou maist withdraw thy spirit into thy soule, & recreat thy selfe with good thoughtes, and holie considerations, or some spirituall lecture, according to the example of the greate Nazianzen bishop, who speaking of him selfe saith: *I walked my selfe with my selfe about sunne setting, and passed the time vpon the sea shore: for I accustomed to vse this recreation, to ease my*

minde, and to shake off, at least for a litle while, my ordinarie troubles. And vpon this point he discourseth of the good meditation, which I declared vnto thee in another place.

9. And accordinge to the example of Saint Ambrose, of whome S. Augusting recounted, that him selfe entring oft times into Saint Ambrose his chamber (for entrance was denied to no mā) he beheld him reading in silence, and expecting sometime, for feare of troubling him, he returned home without speakinge a worde: thinckinge that the litle time which remained to this great Pastour, for refreshinge and recreatinge his spirit, after the multitude of his affaires, should in no wise be taken from him. So after the Apostles one day hald told our Lord, how they had preached and laboured: Come (said our Lord) *into the desert, and repose your selues a litle.*

Of Decency and handſomnes in attire.

CHAPTER XXV.

1. **S** Ainct Paul admoniſheth deuout women (and the ſame muſt be vnderſtood of men) to be attired in decent apparell, clothinge them ſelues with ſhamefaſtenes and ſobrietie. Now then, the decencie of apparell, and other ornamentes, depende of their matter, faſhion, and cleanlines. Touchinge cleanlines, it ſhould almoſt allwaies be alike in our apparell, vpon which as neare as may be, we ſhould not permit anie kind of vncomely foulnes, or ſlouenrie. Exteriour neatnes, ordinarilie ſignifieth the inward cleannesse of the ſoule, & God him ſelfe requireth corporall cleanlineſſe, in thole that approache nigh his altar, and haue the principall charge and care of deuotion.

2. As for the ſtuſſe, and faſhion of attire, the comlines, and decencie thereof, is to be examined and conſidered

according to manie circumstances, of time, age, estate, companie, and occasion. Men apparel them selues ordinarily better vpon festiuall dayes, accordinge to the solemnitie of the feast which is celebrated. In time of penance as in lent, they rather humble and abase them selues: at weddings they put on wedding garments: at burials, moorning robes; with princes, men sette forth them selues according to their estate, at home they vse them selues more homely. The married woman may, and must adorne her selfe in her husbands presence, when he desireth it: but yf she doethe so in his absence, one might aske her, whose eyes she meant to please with that particular care?

3. The manner is to permitte more gallant ornaments to young maidens: because they may lawfullie desire to please manie, with intent honestlie to winne one alone for holie marriage. Neither is it esteemed admissible that
widowes,

widowes, which pretend marriage, decke vp them selues handsomlie: so that they shew no lightnes or fondnes in their attire; for hauing alreadie been married, and charged with gouernement of a familie, and passed the morninge state of widowhoode, they are held to be, and indeede should be, of a more ripe and settled iudgement. But as for those which are widdowes indeed, not onely in bodie, but in hart and purpose, no ornament better becommeth them, then humilitie, modestie and deuotion: for if they intend to allure men with their brauerie, they are not true widowes: and if it be not their intention to allure men, why do they vse such instrumentes? He that will not receaue guesstes in his inne, must pull downe the signe from his lodginge. Old folke be alwaies ridiculous, when they will play trickes of youth, for these follies are not be tolerated, but only in young persons.

4. Be handesome Philotheus, and

suffer nothinge about thee to traile vn-decentlie, or to sitt out of order: we dishonour them with whome we conuerse, to come into their companie in vncomelie apparell. But take heede withall of wantonnesse, curiosities, fooleries, & vanities. As farre as thou art able, keepe thy selfe alwaies on plaine simplicities side: for without dout it is the greatest ornament of beautie, and the best excuse for a hard fauour.

5. Saint Peter aduertised young women especially, that they should not weare the tresses of their haire curled, friefled, toured, and tourmented, as now is the ordinary fashion: but if men should affect such fondnes in their owne lockes, thy should iustlie be stiled effeminate persons. Euen vaine women, giuen to these toyes affectionatlie, are counted scant of chastitie, or if they haue anie, it is not perceiued among so manie fooleries. They say they haue no ill meaninge in it. But I reple

(as I

(as I haue else where said) that the diuell hath enough in it alwaies.

6. I would haue my frinde whome I affect, to be apparelled best of all the companie: but yet with the least pompe and curiositie, and (as they commonlie say) that he were adorned with good cariage, comelines, and worthines. Saint Lewes faith in one worde, that one should be apparelled accordinge to his callinge, so that graue and good men might not say, thou doest too much, nor young persons say, thou doest too litle; but if young heaues wil not be content with handsomnes, let vs be contented with the iudgement of the wise.

Of Talke. And first how to speake of God.

CHAPTER XXVI.

1. **P**Hysicians knowe the health and diseases of a man, by looking vpon his tongue: and so truly our words be certaine signes of the qualities of our soules. *By thy words* (sayth

our Sauour) *thou shalt be iustified, and by thy wordes thou shalt be condemned:* we haue our hand still vpon the sore that griueth vs, and our tongue allwayes in that which delighteth vs.

2. Yf then God delight thee (Philotheus) yf his loue possesse thee, thou wilt often talke of him in thy familiar discourses, with thy neighbours, with thy frindes and with thy household seruants. *For the mouth of the iust, will meditate wisdom, and his tongue wil speake iudgement.* As Bees take nothinge into their litle mouthes but honnie: so should thy tongue be alwayes sweetened with God, thy lippes should alwayes be sugred with his praises: for so they say S. Francis was wont to lick his lippes after he had pronounced the holie name of God, drawing therbie to his soule, the greatest sweetnes in the world.

3. But speake alwayes of God, as of God, that is reuerentlie, & deuoutlie: not to shew thy sufficiency, or to play the

the eloquent preacher, but with a sweet spirit of charitie and humilitie, distilling as much thou mayest (as it is sayd of the spouse in the Canticles) the delicious honnie of deuotion and diuine thinges, droppe by droppe, sometimes into the eares of one, sometimes of another, and still prayinge to God in the secret of thy hart, that it would please him to make this heauenly dewe, pearce to the very hart of them that heare thee.

4. Aboue all thinges performe this Angelicall office, mildlie, and sweetly, not in manner of correction, but by way of inspirations. For it is wonderfull how powerfullie a louelie and sweet manner of pronouncinge good matters, draweth and allureth the hartes of the heaters.

5. Whensoever therefore thou art to speake of God, and of deuotion, do it not slightly by way of common talke, but with attention, and care: which I say, to take from thee a nota-

ble vanitie, that is to be found in manie that make profession of deuotion: who at euerie occasion abound in holie and feruourous words, vpon a kind of brauerie, litle minding in hart, that which they speake with their mouthes: and after they haue spoken such spiritual braueries, they imagine themselves to be such, as their great words seeme to make boast; which indeed is nothing so.

Of Courtesie in talke, and due respect of persons.

CHAPTER XXVII.

I. **Y**F any sinneth not in word (sayth S. Iames) *he is a perfect man.* Beware thou let not fall any vnseemlie word, for although it proceed not from thee with an ill intention, yet they that heare it, may interpret it farre otherwise. An vnseemlie word ouerheard by a weake and feeble hart, spreadeth and enlargeth it selfe like a droppe of oyle, falling vpon a peece
of

of cloth: and sometime it so seazeth
vpon the hart, that it filleth it with a
thousand, vncleane thoughts and
imaginations. For as the poison, which
infecteth the bodie, entreth by the
mouth: so the poison which intoxica-
teth the soule, entreth by the eare: &
the tongue which produceth this poi-
son is a murtherer. For although per-
aduētūre the poiso which it hath spitte
foorth, hath not wrought its effect, be-
cause it found the harts of the hearers
fortified with some preseruatiue: yet
there was no want of malice on his
part to cōmit the murther. And let noe
man excuse him self by saying, that he,
for his part, thought no harme, for our
Lord, who knoweth mens thoughts,
hath sayd: *That out of the aboundance of
the hart, the mouth speaketh.* And though
we thinck no harme in doing or say-
ing so, yet the deuil thincketh a great
deale: and oft times doth secretly make
vse of those wicked words, to wound
the hart of some feeble hearer.

2. They

2. They saye such as haue eaten the hearbe called Angelica, haue allwayes a sweet and pleasaunt breath: and they that haue honestie & chastitie (which is the vertue of Angels) in their harts, haue their words alwaye pure, ciuill, and chaste. As for indecencies and scurrillities, the Apostle will not once haue them named among vs, assuring vs, that nothing, *so much corrupteth good manners, as Wicked talke.*

3. Yf the vnseemely wordes be vttered cunninglie, with wilie conceipts, or subtile curiositie, then are they farre more venomous. For as a Dart, the sharper it is, the more easilie it pierteth our bodie: so the more sharpe and wittily, that a wanton or vnseemely word is couched in conuersation, the deeper it penetrateth into our hartes. And they that esteeme them selues gallant fellowes, for multiplyinge such vnseemelie iestes in conuersations, know not indeede, wherfore conuersations are ordained, for they should be like
swar-

swarmes of Bees, gathered together, to make honnie of some pleasaunt and virtuous entertainment, and not like a multitude of Waspes, who come together to suck vnflauourie carrion. Yf any bad companion, speake some misbecseeming wordes vnto thee, declare that thine eares be offended therewith, either turning thy selfe to some other matter, or leauing the companie, or by some other means, which thy prudēce and discretion shall dictate vnto thee.

4. It is one of the woorst conditiōs that a man can haue, to be a scoffer. God him selfe professeth extreame hatred against this vice, & hath made verie strange punishments alredie thereof. Nothing is so contrarie to charity, and especiallie to deuotion, as the despising and contemning of our neighbour: but derision and mockerie, is neuer without this contempt, and therefore it is a grieuous sinne: so that the Doctours say with great reason, that scoffing and flouting, is one of the
grea-

greatest offences that man can committ against his neighbour, by wordes: for other offences are committed allwaies with some respect, and interest of the offender, but this is donne onely of meere dilpight and contempt.

5. As for iesting wordes, which be spoken one to another, with modest and cheerfull myrthe, they proceede from a virtue called Eutrapelia by the Greeks, which we may call, good cōuersation: by which we take an honest and pleasaunt recreation, vpon friuolous occasions, which humane imperfections do offer: onely this we must beware, least from this honest myrthe, we passe to immodest scoffing & flouting. For scoffing, prouoketh to a spightfull kinde of laughter, in contempt and disdainefull mockerie of our neighbour: but modest iesting prouoketh to laughter, by a simple confidence, and franck familiaritie; ioined with some wittie conceipt, without iniuring any man.

6. S. Lewis, when religious persons offered to talke with him after meales of great and high matters: *It is not now a time to alledge textes (would he say) but to recreate our spirits, With some merry conceipt, and quodlibeticall question: let euerie man talke decently of what he list.* Which this holy king was woont to say for the nobilitie take, that were then about him, expecting the fauour of his maiesties amiable conuersation. But let vs so passe our time my Philotheus, in recreation, that we keepe for all that, a certaine perpetuitie of deuotion.

Of Rash iudgement.

CHAPTER XXVIII.

1. **I**udge not, that your selues be not iudged, sayth the Sauour of our soules: *condemne not, and you shall not be condemned.* No, sayth the holy Apostle; *Iudge not before the time, vntill our Lord do come, who will light the hidden things of darknesse, and lay open the secrets of*

of harts. O how displeasing be rashe iudgements vnto almightie God! Therefore are the iudgements of the children of men rashe, & temerarious, because they are not iudges one of another, so that in iudging they vsurpe and arrogate to them selues, the office that is proper & peculiar to our Lord. They be rashe likewise, because the principal malice & wickednesse which is in sinne, dependeth of the intentions and counsellis of the hart, which is a darke and vnsearcheable dungeon for our eyes. They be rashe, because euery one hath enough to do to iudge his owne selfe, he neede not yndertake withall to iudge his neighbour.

2. Not to iudge others, and to iudge our selues, are two thinges equalie necessarie for vs, for as our blessed Lord forbiddeth vs the one, so his holy Apostle inioineth vs the other, saying: that *If we did iudge our selues, we should not be iudged.* But o good God, we doe quite the contrarie: that
which

which is forbidden vs, we cease not to doe, iudging our neighbour at euerie occasion: and that which is commanded vs, to iudge our selues, we do not so much as once thincke of.

3. The remedies against this vice of rashe iudging, must be applied according to the diuersitie of causes, from whence rashe iudgements vse to proceed. Some men there are of so sharpe and lower a condition by nature, that whatsoeuer they receaue, turnes bitter in their harts, chaunging iudgemēt (as the prophet sayeth) *into Wormewood, neuer iudging their neighbour, but with rigour and bitternesse*. Such men haue great need of the helpe of some spirituall phisitian, that may teach them how to vanquish this bitternesse of hart, which because it is naturall vnto them, is hardly amended: And though in it selfe it be no sinne, but onely an imperfection, yet is it verie daungerous, because it causeth this vice of rash iudgemēt to ragine in the hart.

4. Other

4. Other some iudge rashely, not for harshnes of condition, but of meere pride, imagining that by diminishing and suppressing other mens honour, they aduaunce and increase their own arrogant, and presumptuous spirits, which admire them selues, and place them selues so high in their owne estimation, that they hold all men in cōparison of them, to be abiect, base, and of no worth at all: so sayd the fond Pharisey in the ghospell. *I am not as other men.*

5. Somethere are that haue not in them this manifest pride, but onely of a vaine complacence or delight which they haue in their owne excellence, consider other mens imperfections, to tast (as it were) with more content, the contrarie perfections wherewith they presume them selues to be endowed. This selfe-pleasinge conceipt is so secret, and so hard to be perceaued, that vnlesse one haue great insight in diseases of the soule, he can
not

not discouer it : and they themselues that are sick of it, can not know it, vntill it be shewed vnto them.

6. Others there be, that to flatter, and excuse them selues, and to mitigate the remorse of their owne guiltie consciences, gladly iudge other men faultie in the same vice, wherunto they feele themselues to be addicted, as if the multitude of offenders made their sinnes lesse to be blamed. Many giue themselues to iudge rashly of others, onely of a vaine pleasure which they take, to discourse, and prognosticate others mens humours, and behaviours, exercising their witts, at the cost of their neighbours credit and good name. And if by mischaunce they chaunce to gesse aright in their iudgement, they wilbe so bould thereafter in like iudgements, that one shall very hardly draw them from this follie.

7. Others iudge of passion, thinkeinge that best which they loue, and
that

that starke naught which they hate: savinge in one case onely admirable, yet true, and dailie experienced; wherein the excesse of loue maketh men iudge ill of that which thy loue; A monstrous effect, proceedinge allwaies from an impure and sensuall loue, troubled and sicke with iealousie, which as euerie man knoweth, vpon a bare looke, vpon the least smile in the world, condemneth the party beloued of disloyaltie, or adulterie. To conclude, feare, ambition, and other such like defective passions and diseases of the minde, do ordinarilie contribute toward the breedinge of suspicions and rashe iudgementes.

8. But what remedies do we prescribe to this disease? There is an hearbe in Ethiopia, called Ophiusa, the iuice wherof being druncke, maketh men imagin, that they see them selues al enuironed with horrible serpētes: so they that haue swallowed downe pride, enuie, ambition, and hatred, ima-

gin

gin all thinges which they see, to be faultie and defectiue. These to be healed, must drincke wine made of Palmes, and these other must drincke as much as they can of the sacred wine of charitie, and it will purge them of these naughtie humours, which cause them to make such rashe and peruerse iudgements. Charitie feareth to meete with euill, so farre off is she from serching after it: when she meeteth with it, she turneth away her face, and maketh as if she saw it not, nay at the first noile of euill, she shutteth her eyes that she may not see it: and afterward with a holie simplicitie beleeueth, that it was not euill, but onely the shadow or likenes of euill. And if by no meanes she can excuse it, but evidently seeth it to be euill, she turneth away her sight, and endeuoureth presentlie to forget the ouglie shape thereof. Charitie is the foueraigne remedie against all euils, but especially against this.

9. All things seeme yealow to their eyes that are sick of the Iauanders, and they say, to heale them, they must weare the hearbe Celydoma vnder the plantes of their feet. The sinne of rashe iudgement, is a spirituall iauanders, and maketh all things appeere reprehensible to their eyes that be infected therewith: he that wil be cured of it, must apply the remedies, not to his eyes, nor to his vnderstanding, but to his affections, which are the feet of the soule. Yf thy affectiōs be milde, & gētle, such wil thy iudgment of things be: yf thy affections be charitable the iudgement will also be charitable.

10. I present vnto thee three admirable examples; Isaac had sayde that Rebecca was his sister: Abimelech saw him playing with her, that is making verie much of her, and he iudged presently that she was his wife: a naughty eye would rather haue iudged her to haue been his stroumpet, or yf she were his sister, that he had been incestuous

stuous. But Ahimelech, followed the most charitable opinion, that he could gather of such an action. We must alwaies do the like (my Philotheus) as much as is possible, in censuring our neighbours actions: and if one action had a hūdred faces, we should alwaies cast our sight vpon the fairest.

II. Our Lady was great with child, and S. Ioseph perceaued it well enough, but because on the other side, he saw her to be pure, holy, and of an Angelicall life, he could not beleue that she came to be with child otherwise then became her sanctitie, in so much that he resolued to forsake her secretly, and leaue the iudgement of hir innocencie to God. And though the appeeraunce of the thinge, was a violent argument, to make him conceaue an ill opinion of the Virgin, yet would not he iudge her, least he should iudge rashly. And why so? because (saith the spirit of god) he was iust. A iust mā, when he can no longer excuse neither
V the

the action, nor the intention of him whome other wise he knoweth to be an honest man : yet will not he iudge of the matter, but wipeth the remembrance of it out of his minde, and leaueth it for God to iudge. Nay our blessed Sauour vpon the crosse, though he could not altogether excuse the sinne of them that crucified him, yet did he diminishe the malice of it, alledginge their ignorance. When we cannot excuse the sinne it selfe, let vs at least (accordinge to our Lords example) make it worthie of compassion, attributinge it to the most tolerable cause we may, as to ignorance or infirmitie.

12. But what? may we neuer iudge of our neighbour? no verely, neuer. It is onely God that iudgeth, euen when malefactours are iudged in publique tribunals. True it is, that he vseth the magistrats voice, to make him selfe the better vnderstood by vs : they be his interpretours, & ought to pronounce nothing, but what they haue learned
of

of him, as being his oracles : But yf they doe otherwise, following their owne passions, then it is they indeed that iudge, and consequentlie shalbe iudged. For men are forbidde, as they are men, to iudge any man.

13. To see or know a thinge, is not to iudge or censure it: for iudgement, at least accordinge to the scriptures phrase, presuppoeth some true or apparent controuersie to be ended : and this is the reason of that manner of speeche in which our Sauour sayth, that they which beleue not, are allreadie iudged ; because there is no doubt of their dānation. It is not lawfull then to doubt of our neighbour? It is not alwayes vnlawfull, for we are not forbidden to doubt, but to iudge: yet must we neither doubt nor suspect our neighbour, but when force of reasons, & euident argumēts, do constraîne : otherwise euen doubts, and suspicions, are rashe and temerarious.

14. Yf some suspicious eye had seen

Jacob kisse Rachell by the wel, or Rebecca receaue earinges and bracelettes at Eliezers handes, being a man vnkowne in that contrie: he would doubtlesse haue thought ill, of these two rare paternes of chastitie, but without sufficient cause or ground; for when the action is indifferent of it self, it is rashe suspition to draw a badde consequence from it, vnlesse manie circumstances giue force to the argument. It is also a rashe iudgement to drawe an argument from the action, to blame the person; of which we will by and by speake more cleerly.

15. To be brieve, al men that haue diligent care of their conscience, are not much subiect to make rashe iudgemēts of other mens matters. For as Bees in foggie mistes, or cloudie weather, retire to their hines, to busie them selues with honny: so the thoughtes of deuout soules, neuer wander abroad to censure or to marke the doubtfull and secret actions or intentions of their neigh-

neighbour, but least they should by markinge them, fall in danger of censuringe them, they retire them selues by a carefull introuersion (as spirituall men call it) into them selues, there in the closet of their soules, to view and order the good resolutions of their owne amendement.

16. It is the part of an idle and vn-thriftye soule, to busie her selfe in examininge other mens liues: excepted alwaies such as haue charge of other, as well in common wealthes, as in priuate families, and communities: for a great part of the quiet of their consciences, consisteth in watchinge diligently ouer the consciences of other: Let such men doe that carefull dutie with loue and mildenes, and that done, let them keepe them selues, within them selues, to be at more tranquillitie, and safer from excesse in this matter.

Of Slaunder and back-biting.

CHAPTER XXIX.

1. **R** Ashe iudgement, breedeth disquiet, dildaine, and contempt of our neighbours, pride and selfe conceipt, and a hundred other pestilent effects: among which back-biting, and speakinge ill of other men, hath the first place, as the verie plague of all conuersations. O that I had one of the burninge coales of the holy altar, to touch therewith the lippes of men, and take away their iniquities, and cleanse their sinne: imitating the Seraphin, that purified the mouth of the prophet Esay, with a coale taken from the altar of God: for he that could bannishe flaunderous lippes out of the worlde, would take away one of the greatest causes of sinne and iniquitie.

2. He that vniustlie robbeth his neighbour of his good renowne, besides the sinne committed, is bound to repara the damage, though differentlie,

lie, according to the diuersitie of flanders vsed : for no man can enter into heauen with other mens goodes: and amongst all exterior goodes, a good name is the most pretious. Slaunder is a kinde of willfull and perfidious murther: for we haue three liues, one spirituall, which consisteth in the grace of God: another corporall, which cometh from our soule; the third a ciuill or morall life, which consisteth in our good name; sinne robbeth vs of the first, death taketh from vs the second, and an ill tongue depriueth vs of the thirde. Nay a slaunderous tongue at one blowe, committeth ordinarilie three seuerall murders, he killeth his owne soule, and his that hearkeneth to him, and taketh away the ciuill life of him whome hee slandereth: for as S. Bernard saith, he that detracteth, and he that harkeneth to the detractour, both of the haue the diuell vpon the: but the one hath him in his tongue, and the other in his eare. They

haue whetted their tongues like serpentes, saith Dauid, speakinge of detractours: for as the serpentes tongue is forked, and double pointed, as Aristotle saith, so is a detractours tongue, who at one time stingeth and poisoneth the eare of him that heareth him, and the reputation of him whome he backebireth.

3. I charge thee therefore (most deare Philotheus) that thou neuer speake ill of any man, directlie or indirectlie: neuer impose false crimes & fained faultes vpon thy neighbour: neuer discover his secret finnes, nor exaggerate those that are notorious, neuer interpret in ill part his good worke: neuer denie the virtue and good parts which thou knowest to be in him, nor dissemble them maliciously, nor diminish the enuiously: for all these manner of wayes, thou shalt offend God grievously: but most of all by denying the truth to the preiudice of thy neighbour, or by accusinge him falselie, for
it is

it is a double sinne, of lyinge, and robbing thy neighbour, both at once.

4. They that to speake ill of another, make prefaces of honour, excusinge their intentions, or mingle secret and flie iestes, and the prailes which they would seeme to recount of another, are the most venemous and mischieuous detractours of all. I protest (say they) I loue him with my hart, and for other matters, he is a right honest man: but yet one must tell the truth. I must needes say, he did ill to play so treacherous a part. She is a verie virtuous maiden (saith another) but she was ouer-reached in such an occasion: and such like diminishinge additions, which are most ordinarily vsed. Seest thou not this flight of theirs? The archer drawing his bow draweth likewise the arrow as nigh to him selfe as he can: but it is onelie to shoot it with greater force. It seemes these fellowes do draw their tongues to theselues, but it is onely to let them

ouershoot with greater violence, and pierce more profoundlie into the harts of the audience, or companie where they talke.

5. Detraction vttered in a iestinge and scoffinge manner, is yet more wicked then the former. Seney (they say) is not a present poison of it selfe, but slowe in workinge, and easilie remedied, but being taken with wine, it is remediless: So speaking ill of our neighbours, which would otherwise passe lightlie in at one eare, and out at another (as they say) sticketh firmelie in the remembrance of thē that heare it; when it is craftilie couched with some subtile and merrie quippe: *They haue* (sayth Dauid) *the venim of aspes vnder their lippes*. The stinging of the aspe is almost without any feeling, & his venim at the first, breedeth a delectable kinde of itching, through which the entrailes & hart open them selues, and receaue the poison, against which afterward there is no remedie.

6. Doe not say, such a one is a drōckard, although thou haue seene him dronck: nor, he is an adulterer, though thou haue seene him taken in that sinne: nor, that such a one is an incestuous person, because he hath bene once found in that crime: for one only acte giueth not the name & title to a thing. The sunne stood still once in behalte of Iosuas victorie; & lost his light another time for our Sauours death vpon the crosse: yet for all that, no man wil say that the sunne is immoueable, or darksome. Noah was once dronck, & Lot another time, and withall committed horrible incest with his owne daughters, yet neither the one, nor the other were dronckardes: nor was the latter an incestuous person. So Saint Peter was not a bloud-shedder, though once he shed bloud: nor a blasphemers, though once he blasphemed. To beare the name of a vice or a virtue, one must haue frequented the actes therof, and gotten a habit of

it: so that it is an abuse of tearmes, to say, one is cholerike, because we haue once seene him angrie, or a theefe, because he hath once stollen.

7. Although a man haue beene a long time vitious, yet we incurre daunger of lyinge to tearme him a vitious man. Simon the leaper, called Marie Magdalen a sinner, because she had beene so not long before: yet lied he, for she was then no longer a sinner, but a most holie and blessed penitent, and therefore our Lord him selfe tooke vpon him the defence of her cause. The presumptuous pharisey held the humble publican for a sinner, peraduenture for an vniust oppresser, a fornicatour, or giuen to some other hainous vice: but he was foulie deceaued, for when he thought so badlie of him, at that verie time was he iustified.

8. Alas seinge the goodnes of God is so great, that one moment sufficeth to obtaine and receaue his holie grace, what assurance can we haue, that he, who

who yesterday was a sinner, remayneth a sinner to day? The day past, must not iudge the day present: nor the present, iudge the day to come: it is onelie the last day, that iudgeth all daies. Thus we see, that we can neuer say a man is naught, without probable daunger of lying: that which we may say, in case that we must needes speake, is, that he did such a naughtie act, he liued ill such a time, he doth ill for the present: but we may drawe no consequence from yesterday, to this day, nor from this day, to the morrow following.

9. Now though we should be wondrous careful, neuer to speake ill of our neighbour, yet must we take heed of the other extremity; into which some do fall, who to auoide ill speaking, commend and speake well of vice. Yf thou meete with one that is indeed a slaunderer of his neighbour, doe not say, as it were excusinge his vice, that he speaketh his minde francklie, and

and free lie. Of one that is notoriously vaine and arrogante, say not, that he is a gallaunt courtly gentleman: dangerous familiarities, must not be tearmed plaine & simple dealings; maske not disobedience, with the name of zeale; nor pride, with the name of magnanimitie; stile not lasciuiousnesse with the honest title of frindship; No, my deere Philotheus, thinck not that thou auoideest the vice of ill speaking, by fauouring, flattering, & cherishing other men in their vices: but roundlie and free lie, speake ill of euill, and blame that which is blame worthie, for in so doing we gloriefie God; so it be done with the conditions following.

10. To reprehend another mans faul-
tes and vices lawfullie, it is needfull,
that it be profitable to him of whom
wee speake, or to them vnto whome
wee speake. There be some, that re-
cite before maydens, indiscreet pri-
uities of such and such, which be
mani-

manifestlie daungerous. Others recount, some mans dissolute gestures, or wanton speeches, tending manifestlie to dishonestie: yf I should not freelie reprehend this abuse, or that I should excuse it, these tender young soules who heare it, would take thereby occasion, to giue them selues leaue to say, and to doe the like. Their profit then requireth, that I rebuke such thinges freelie, before I sturre from the place, vnlesse I may prudentlie deferre this good office, to doe it with more deliberation, & lesse interest of them, of whome those things were recounted at an other occasion.

II. Moreouer it is requisite, that in some sort it belong vnto me to speake of that matter, as when I am one of the principall of the companie, and that yf I speake not, I would seeme that I approue their vices: But yf I be one of the meaner sort, then I must not yndertake to giue the sentence.

16. But aboue all it is requisite, that I be exact, and warie in my wordes, and not to vse one too much: as for example, if I blame the familiaritie of this young man, and that young maide, and call it indiscreet and dangerous; O God (my Philotheus) we must hold the ballance verie euen, that we make not thinges heauier then they be indeede, although it be but the waight of a graine. Yf in the fault I am to speake of, there be but only a bare appeeraunce, I will say no more then so: if but a simple indiscretion, I will giue it no worse name; if neither indiscretion, nor probable appeeraunce of ill be in the matter, sauing only that some malicious spirit may thereby take occasion to speake ill, I will say nothing at all, or onely say the same.

13. My tongue so long as I iudge my neighbour, is like a rasour in a chirurgians hands, that pretends to cut between the sinews and the veines: so the

cut

cut that I make with my tongue in censuring or reprehending my neighbours actions must be so warie, that I launce no deeper then needes, that I speake neither more nor lesse, then that which the thing it selfe indeed requireth. And in a word, be carefull to keepe this rule, that in reprehēding the vice as it deserueth, thou spare the person, in whome it is, as much as discretion and ciuilitie teacheth.

14. True it is, that of infamous & notorious publique sinners, wee may speake more freelie, so that still we declare in our wordes, the spiritt of charitie and compassion, without all arrogancie or presumption, not taking delight in other folkes mileries, which is alwayes an affection proceedinge from a base and abiect hart. I except alwaye those that are denounced to be Gods enemies, and desloyall to his holie church: for we may & ought in conscience, to disgrace, and debase all hereticall and schismatical sectes, and

and the authours of them : it is charitie to crie against the wolfe, not only when he is among the sheepe, but whensoever we elsie him.

15. Euery one is bold to take so much licence as to censure princes, and speake ill of whole nations, accordinge to the diuersitie of affections that men do beare them: but thou (my Philotheus) must beware also of this defect: for besides that God is offended therewith, it may raise thee vp a thousand quarrels, from which thou canst not deliuer thy selfe, without great vnquietnes.

16. When thou chauncest to heare any man speake ill of another, procure if thou canst, to make his accusation doubtfull: if thou canst not doe that iustlie, endeuour to excuse the intention of the partie censured: if that cannot be done neither; shew thy compassion toward his frailtie, cut off the discourse remembringe thy selfe, and bringinge they hearers in remembrance,

brance, that if they haue not offended in that sort, that they are the more beholdinge to the grace of God for the same, and withall recall courteously the detractour to him selfe: and lastly if thou knowest any good of the party detracted, endeuour to set it forth.

Other aduices and instructions to be obserued in Talke.

CHAPTER XXX.

I. **L**ET our Talke be courteous, francke, sincere, plaine, & faithfull, without double dealinge, subtiltie, or dissemblinge: for though it be not good alway to tell the truth in all matters, and in all occasions: yet is it neuer lawfull to speake against the truth. Accustome thy selfe neuer to lie wittinglie, and of set purpose, neither to excuse thy selfe, nor for any other cause, callinge alwaies to minde, that God is the God of truth. Yf thou chaunce to tell a lie, and canst handsomely correct it out of hande, either
by

by recalling it merrily, or by some good explication, doe it: a true excuse, hath much more grace and force to giue satisfaction, then a lie neuer so smoothlie tolde.

2. Though sometime a man may prudentlie and discreetly disguise & couer the truth, by some artificial colour of speeche, yet must that be vsed only in matters of importance, when the glorie and seruice of God manifestlie requireth it. Excepting onely those occasions, such artificiall equivocation is dangerous, for as holie writt sayeth: *the holy Ghost dwelleth not in a dissembling and double spirit.*

3. No cunning is so much to be desired as simplicitie; the wisdom of the worlde, and subtiltie of the fleshe, belong to the children of this world: but the children of God, walke plainely, without going awrie, their harte is free from all doublenes. *He that walketh simply (sayth the wiseman) walketh confidently.* Lying, double dealing, and

and dissembling, are alwayes signes of a weake, and base spirit. S. Austin had sayed in the 4. booke of his Confessions, that his soule, and his frindes soule, were but one soule; and that his life was tedious vnto him, after the death of his frind, because he would not liue by halfes, and yet that for the selfe same cause he feared to die, least his frinde should die wholly in him. These words afterward, seemed vnto him too artificiall, and affected, in so much that he corrected them in the bookes of his Retractions, censuring them with a note of follie.

4. Seest thou not Philotheus, what a liuely and delicate feeling, this holy & pure soule had of curious painted speeches? Surely it is a great ornament of a christian soule to be faithfull, plaine, & sincere in talke: I haue said, *I will obserue and keepe my waies, that I may not offend in my tongue. Sett (o Lord) a watch before my mouth, and a doore of strength & closenes to shutt my lippes,* saith Dauid.

5. It is

5. It is an aduise of the holy kinge S. Lewes, to contrarie or gaineſay no man, vnleſſe it were either ſinne or damage, to let his wordes paſſe without contradictinge them: and by this meanes, a man may be ſure to eſcape all quarrelles and debates. But when neceſſitie conſtraineth to oppoſe thy opinion againſt another mans, uſe mildnes, warines and dexteritie, not ſee kinge to vex his ſpirit, whome thou gaineſaieſt, nor to confound him: for nothing is gained by ſharpe reprehention, or too much ſtomach in contradictinge.

6. The auncient ſages highlie commended thē that ſpake little, which is to be vnderſtood, not of them that ſpeake few words, but of them that uſe not manie needleſſe, and vnprofitable words; for in this matter of talke, we regard not ſo much the quantitie, as the qualitie, and in my opinion, we oughte for to flie both extreames. For to ſhew ones ſelfe a graue profound doctour,

doctour, refusing to condescend to familiar talkes, vied in honest recreations, argueth either some distrust, or disdain: And on the other side, to prate alwayes, and giue neither place nor occasion vnto other men to speake their pleasure, smelleth either of vaine glorie, or of follie and lightnes.

7. S. Lewes allowed it not for good manners, when one is in companie, to talke to anie man in secret, and in counsaile, principallie at the table: least he giue some cause to suspect, that he speaketh ill of other. He that is at table (sayth he) in good companie, and hath anye good and merry conceits to vtter, let him speake, that all the company may heare him: yf it be any thinge of importance, that he would not haue all men know, let him conceale it altogether, and tell it no man vntill the companie be dissolued.

*Of honest and commendable pastimes
and recreations.*

CHAPTER XXXI.

1. **I**T is sometimes necessary to ease our spirit, and affoord it, and the bodie also, some kinde of recreation. S. Iohn the Euangelist (as the deuout Cassianus reporteth) was vpon a time found by a huntsman, to haue a Partridge in his hande, and to make much of it, and play with it for his pasetime: the huntsman demanded wherfore he, a man of such qualitie, tooke delight in so low and base a recreation; well (said S. Iohn) and wherfore doest not thou carie thy bow alwaies bent, marrie (quoth the huntsman) least if it should be alwaies bent, it would loose its force and strength, when it should be needfull. Wonder not the at me (replied the blessed Apostle) if I cease a litle from the rigour and attention of my spirit, to take a litle rest and recreation, that after this small ease, I may after

after employ my selfe more earnestlie in contemplation of higher matters. It is doubtlesse a great vice to be so rude and sauage, as nether to allowe ones selfe, nor to suffer any other, to enioy some kinde of lawful pasetime, and recreation.

2. To take the ayre, to walke, and talke merrily and louingly together, to play on the lute, and other such instruments, to sing in musicke, to goe a huntinge, are recreations so honest, that to vse them well, there needes but ordinarie prudence, which giueth euery thinge, due order, place, leason, and measure.

3. Those games in which the gaine gotten by them, serueth for a price and recompence of nimblenes of the body, or industry of the minde, as *tennis, baloone, stoole-bale, chesse, tables, running at the ringe*, be of themselues good & lawfull: onely excesse is to be auoided, either in the time employed vpon them, or in the wager that is plaide for:

if too much time be spent in these disportes, they are no more recreation, but an occupation, not easinge either bodie or minde, but weeryinge the one, and dullinge the other. After five or six houres spent at chesse, who is not altogether weried in spirit with so much attention?

4. To play a whole afternoone at tennis, is not to recreate the body, but to tire it. Againe if the wager which is plaid for, be of ouergreat valew, the affections of the gamsters grow out of square: and besides it is an vniust and vnreasonable thinge, to lay great wagers vpon such slight industries, so vnprofitable, and so litle praise-worthie. But aboue all Philotheus, take heede thou set not thy affection vpon these disportes, for how lawfull soeuer any recreation be, it is a vice to set the hart vpon it: not that thou shouldest not take pleasure in sportinge, for without pleasure there can be no recreation: but that shouldest not so place thy hart vpon these
these

these pasetimes, as to be alwaies desirous of them, and not to be content without them.

Of Dauncing and some other pasetimes which are lawfull, but dangerous withall.

CHAPTER XXXII.

I. **D**ANCES of their owne nature be thinges indifferent, and may be vsed either well or ill, but as they are ordinarily vsed, they incline and leane much to the worser side, and consequently are full of danger and perill. They are vsed by night, in darkenes, and obscuritie: and verie ease it is for the workes of darkenes, to slippe into a subiect, so apte of it selfe to receaue euill accidents. The greatest part of the night is spent in them, so that by late watchinge men are faine to sleepe out the morninges, and by consequence, the meanes to serue God. In a worde, it is alwaies follie to change the day into night, light into darkenes,

and good workes into fond fooleries; Each one that cometh to daũce, bringeth with him his head brimful of vanitie: and vanitie is so great a disposition to naughtie affections, and to dangerous and reprehensible loues, that such badde fruits with great facilitie, are engendered in these dances.

2. I may say of dances (Philotheus) as the physicians doe of mushrooms, or toad-stooles, though manie do eate them for dainties, yet (say they) the best of them are nothinge worth: and I say likewise, that though dances are much frequented, the best of them are not very good. They that will needes feede on so vnprofitable a dishe as mushrooms are, procure that they be excellent well drest: if by no meanes thou canst excuse thy selfe by reason of the companie in which thou art from dancinge, see that thy dance be well ordered. But how must it be well ordered? with modestie, seemelines, and honest intention.

3. Eate

3. Eate but seldome, & in litle quantitie of mushrooms (say the physitions) for if they be oftimes eaten, and in great abundance, be they neuer so wel dressed, the quantie of them becometh venim in the stomacke. Dance litle at a time, and verie seldome Philotheus, for otherwise thou puttest thy selfe in danger to affect ouer much this exercise, so perillous, and apt to breede such badde fruits in the soule, as we euen now mentioned.

4. Mushrooms accordinge to Pliny, being spongie, and full of wide pores, draw vnto them verie easilie, all infection neere them, in so much that yf they be nigh serpents and toades, they receaue venim from them, which is the cause we call them toad-stooles: Dancinge sports in night assemblies, do ordinarilie draw with the these vices & sinnes, which commonly raigne in one place, quarrelles, enuie, scoffing and wanton loue; and as these exercises doe open the pores of the body that

vseth the, so they open the powres of the soule, and if anie serpentine companion, breath into their eare some wanton or lasciuious worde, or some loue-toy; if some Basiliske or Cokatrice, cast an amorous eye, an vnchast looke, the hart thus open, easilie entertaineth these poisōs. O Philotheus, these impertinent recreations, are ordinarilie dangerous; they dissipate the spirit of deuotion, weaken the forces, make charitie cold, and stir vp in the soule, a thousand sortes of euill affections: and therefore it is, that they are to be vsed with great discretion.

5. Aboue all, the phisicians prescribe, that after Mushrooms, we should drinke good wine: and I say, that after dancinge, it is behouefull to vse good and holie considerations, to hinder those dangerous impressiōs, which the vaine delight taken in dancinge, may haue left in our minde. Thincke then, 1. That whilst thou wast busied in this idle exercile, manie soules did
burne

burne in hell fire for sinnes committed in dancing, and by the occasion of the time and place, and companie, and other circumstances which dancing bringeth with it 2. Many religious, & deuout persons, at that verie time in the presence of God, did singe his heauenly praises, and contemplated his diuine goodnes. And how much more happely was their time spent in praying, the thine in dancing. 3. Whilst thou dancedst merilie, many soules deceased out of this world in great anguish and dread of conscience, manie thousand men and wemen suffered great dolours, diseases, and panges in their beds, in hospitals, in the streetes, by the goute the grauell, burning feuers, cāckers, and infinite sortes of miseries. They had then no rest, and thou hadst the no compassion of the. And thinkest thou not, that one day perhapes thou shalt sighe while others dance, as thou hast now danced while others sighe? 4. Our Lord, our Ladie, the

Angels, and Saints, beheld thee while thou dauncedst, how deerlie did they pittie thy poore soule, that was busied in so vnprofitable an entertainement?

6. Alas, while thou wert thus mispendinge thy golden leasure, which might haue beene farre better employed, time passed away, and death drewe nigh, and mocking(as it were) thy indiscreet pasetime, inuiteth thee to his dance, in which the sighes of thy frindes shall serue for well tuned vialles, where thou shalt giue but one turne from life to death. This dance is the true pasetime of mortall men, for in it wee passe in a moment from time to eternitie, of vnspeakeable ioyes, or intolerable paines: I haue sett thee downe these few considerations: God will suggest many other vnto thee to the same effect, if thou feare him truly.

The time to Sport and Dance.

CHAPTER XXXIII.

1. **T**O Sport and Dance well and lawfullie, requires that we vse these delightes for recreation of our mindes, and not for any affection we beare to the sportes them selues, that we continewe them but a short time, and not till we be wearied and dulled therwith; that exercise them but seldome, and not euery day, for otherwise we turne recreatiō into an occupation.

2. But in what occasions may a man vse Dancing and Sportinges? The iust occasions of indifferent disportes are most frequent: occasions of vnlawfull are verie rare, and such games are much more blame worthie and dangerous. But in one worde, the lawfull time and occasion of Dancing and Sportinge is, when prudence and discretiō telleth thee, that thou must condescend to giue conuēment to the honest company in which thou shalt be in.

conuerſation. For diſcreet condeſcendence is a braunch of charitie, and maketh indifferent thinges to be meritorious, and dangerous thinges to be tolerable, and taketh many times malice away from thinges that otherwiſe would be badde: which is the reaſon that games of hazard, which otherwiſe would be reprehensible, are not ſo, when iuſt condeſcendence doth lead therunto.

3. I receaued great comfort in hart to read in the life of bleſſed Charles Boromæus, the holy biſhop of Millan, that he condeſcended vnto the Suiſſers in certain thinges, in which otherwiſe, he was very ſeuere: and that the bleſſed Ignatius of Loyola, being deſired to play, accepted of it. S. Elilabeth of Hungarie, was wonte to ſport her ſelf, and be preſent at aſſemblies of paſſe-time, without hurte of her deuotion: which was ſo deeply rooted in her ſoule, that as the rockes about the lake of Rietta, do increaſe by the waſhing
and

and beating of the waues; to her deuotion increased among the pompes and vanities of the court, where vnto her high estate exposed her. These were great fires, and of such property, as to increafe with the winde, where as little flames be soone blowne out, if we carie them not couered.

*To be Faithfull and Constant in great
and small occasions.*

CHAPTER XXXIV.

1. **T**HE sacred spouse in the Canticles saith, that his espouse had rauished his hart with one of her eyes, and one haire of her head. Among all the exteriour partes of mans bodie, none is more noble, for the artificialnes of the makinge, or the actiuitie, then is the eye; none more base then the haire. The meaninge then of the diuine spouse is, to giue vs to vnderstand, that he accepteth not onely the great workes of deuout persons, but euen the smallest and least: and that to

serue him well, and accordinge to his will, is to take great care in great and litle peeces of seruice, in lowe and in loftie things: and that equallie in both kindes, we may (as it were) robbe him of his hart.

2. Prepare thy selfe then (my Philotheus) to suffer manie great afflictions, yea and martyrdome it selfe for our Lord: resolue thy selfe to giue vp vnto him, al that which thou esteemest most pretious, whensoever it pleaseth him to demaund it, father, mother, husband, wife, brother, sister, children, thine owne eyes, and thy life too: thy hart must be ready to yeeld him vp all these thinges at a becke. But as long as his diuine prouidence sendeth thee no afflictions so sensible and heauie, that they require not thine eyes, at least giue him thy haire: I meane, suffer meekly and louinglie litle iniuries, small offences, and pettie damages, which dailie happen vnto thee. For by such litle occasions employed for his loue,

loue; thou shalt winne his hart whollie, and make it thine owne.

3. The headach, the toothache, the rheume, a checke of thy husband or wife, the breakinge of a glasse, losse of a paire of gloues, of a iewell, of a handkerchief, a frumpe or mocke patiently borne, a litle violence offered to thy selfe in goinge to bedde soone, and risinge earlie to serue God, and communicate, a litle shame sustained for doinge some actions of deuotion in publique; to be brieffe, any such slight occasions of patience & sufferance, taken & embraced for the loue of God; do infinitly please his diuine goodnesse, who for one glasse of water, hath promised & prepared heauē to his seruants. And because these occasiōs offer themselues euery moment, they are great instruments to heape vp spiritual treasures, if they be well imploied.

4. When I read in the life of S. Catharin of Siena, so many raptures and eleuatiōs of her spirit, so many wise sayings, and

and godly sermons made by her: I nothing doubt, but that with this faire eye of contemplation, she rauished the hart of her heauenly spouse. And I receaue no lesse comfort, when I find her in her fathers kitching making the fire, turning the spitt, dressing meate, kneading bread, & doinge all the low and baser offices of the house, with a courage full of louing delight in her God; and I esteeme no lesse the lowlie meditations which she made in the midst of these abiect offices, then the extasies and heauenlie visions which she had so often, which peraduenture were giuen vnto her, onely for recompence of this humilitie and abiection.

5. As for her meditations, they were such as followe: When she prepared meat for her father, she imagined that she prepared it for our Lord, like another Martha, and that her mother was in place of our blessed Ladie, and her brethren in steed of the holic Apostles: in this sort encouraging her mind

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to serue all the court of heauen, and imployinge her selfe most delightfully in such humiliations, because she knew it was Gods will. I haue set downe this example (my Philotheus) that thou maist knowe of what importance it is, to direct well al thy actions, be they neuer so bale, to the seruice of his diuine maiestie.

6. Therfore my counsell is, that thou imitate this courageous woman, whome the wise kinge Salomon so highlie commendeth: she sett her handes (as he saith) to great, important, and magnificent thinges: and yet disdained not to lay hold on the spindle and rock. Put thou thy handes to great thinges, exercisinge thy selfe in praier and meditation, in frequentinge the Sacramentes, to engender the loue of God in thy neighbours, and to stirre vp good inspirations in their soules, and in a worde, to do great and excellent good workes, accordinge to thy callinge.

7. For-

7. Forgette not for al that the rock, and spindle, that is the practize of lowly actions, and humble virtues, which like small flowers, growe at the foote of the crosse; as to serue the poore, visit the sicke, to haue care of thy family, with the workes belonging therunto, to vse all profitable diligence, to auoide idlenes, amidst all these actions enterlace such deuout considerations, as S. Catherin of Siena did in her mortifications.

8. Great occasions of seruinge God present themselves but seldome; lesser occasions offer themselves every daie: *and he that shalbe trusty in small matters (saith our Sauour) shalbe established ouer great thinges.* Doe euerie thinge then on the name of God, and euerie thinge wilbe wel done: whether thou eatest or drinkest, sleepest, or wakest, be it in recreation or businesse, so that thou handle thy matters well, and hauinge alwayes an eye to Gods pleasure and will, thou shalt profite much

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That we must keep our soule Iust and Reasonable in all her actions.

CHAPTER XXXV.

1. WE are not men, but through the vse of Reason, and yet is it a rare thinge to finde men that are reasonable indeede: for commonlie selfe loue maketh vs swarue from reason, conducting vs vnawares, and almost without our knowledge or feeling, to a thousand sort of small, yet dangerous, vniust and vnreasonable actions; which like the litle foxes in the Canticles, roote vp the fruietfull vines; for because they are litle, men take no great heed of them: and because they are many in number, they lette not to doe harme enough.

2. These things which now I will reckē are they not vniust, & against true rea-

reason? We accuse our neighbours vpon euerie light occasion, and excuse our selues in all things; wee would seluerie deere, and buy verie cheape: we desire that iustice should be exequuted in another mans house, but mercie & clemencie in our owne. Our worde must be taken in good part, and yet we are captious and cauill precisely at other mens speaches. We would haue our neighbour leaue vs his goods for our monie: but is it not more reasonable, that he should keepe his goods, leauing vs our monie? we are discontented with him, because he will not helpe vs to his owne incommodie: is it not more reason we should reprehend our selues, for desiring to hinder his commoditie?

3. If we affect one kind of exercise, we discommend all other: & cōtroule and condemne all that displeaseth vs. Yf any of our inferiours haue no great good grace in his person or actions, or that we haue a tooth against him, doe

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he what he wil, and doe he it neuer so wel, we take it ill, and neuer cease to contristate him, and to be alwayes ready to challenge him. Contrariwise, if any be acceptable to vs, and seeme to vs of a good grace and cariage, he can do nothing so disorderly, but we will excuse it.

4. There are many virtuous children whome their father and mother scarce abide to looke vpon, because of some bodily imperfection: and manie vicious that are their parents minions, and are cockered vp daintilie, onelye for some corporall well fauourednesse. In all things we preferre the riche before the poore, although they be neither of better condition, nor more virtuous: nay we preferre him that hath the gayest clothes. We will haue our owne due exactly, but others must be courteous in demanding their due of vs; wee keepe our ranck and place very precisely, but would haue other men humble & condescend; we com-
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plaine easilie of others, but will heare no complaints of our selues: That litle which wee doe for other men, seemes in our eye and iudgement verie much, but whatsoeuer seruice or goodturne an other man doth to vs, it seemes to our sight in a maner nothinge. In a worde, we are much like the Partridges of Paphlagonia, which are saied to haue two hartes; for to our selues and in fauour of our owne righte, we haue a harte that is sweete, benigne, & liberall, but to our neighbour a harde, seuer, and rigorous harte. We haue two sortes of ballances, the one to weigh our owne commodities, with all aduantage possible; the other to weigh with all disadvantage, what we deliuer to our neighbour. And as the scripture sayeth, *deceitfull lippes haue spoke in hart & hart*, that is to say, they haue two hartes, and two weights. To receiue a heauie and full weight, and to deliuer a lighte and skant weight, which is abhominable before God.

5. Philotheus obserue equality and iustice in all thy actions, imagine thy selfe in thy neighbours place, and him in thine; and so shalt thou iudge arighte. When thou sellest, thincke thy selfe the buyer, and buyinge, proceede as if thou wert the seller, for thus thou wilt be sure to deale iustly in all thy bargaines and contracts. All these inequalities I confesse are light, and binde not to restitution, becaule we exceede not the limittes of that rigour which we may lawfully vse in fauour of our owne righte: yet notwithstandinge they are great defects of reason, and charitie, and consequently binde vs to procure the amendment thereof, speciallie since the thinges which we forsake in this amendment, are but meere trifles. For what doth a man leese by liuing gentlemanly, noble, courteously, with a royal, free, and liberall hart?

6. Let this then be thy particular care Philotheus, to examine thy hart, and see

see whether it be so affected towards thy neighbour, as thou wouldst haue him affected toward thee if thou wert in his place: for in that standes the trial of true reason. Traianus the Emperour, being blamed by his faithfull friendes, for makinge the imperial maiestie (as it seemed to them) too familiar and common: verie well, quoth he, and why should not I shew in my selfe beinge Emperour, such an affection to euerie man in particular, as I my selfe, if I were a particular and priuate man, would desire to finde in my Emperour?

Of Desires.

CHAPTER XXXVI.

I. **E**Very one knoweth, that he must in no sort desire any thing which is naughtie and vicious: for the desire of euil, maketh vs euill. But I say more vnto thee, Philotheus, desire not in any case those thinges, which be dangerous to the soule, as dancinge, gaminge,

minge, and other such pastimes; nor honours and places of charge; no nor admirable visions, nor heavenly extasies, for all these things are much subiect to vaine glorie, and deceit.

2. Desire not things which are farre off from thee, that cannot come to passe accordinge to thy desire, but after some long time, as many doe, who therefore do wearie and distract their hartes vnprofitably, and put them selues in danger of great disquiet. Yf a young man desire much to be prouided of some great office and charge, before the time be come, to what purpose serueth this desire of his? if a married woman desireth to be a nunne, to what purpose? if I desire to buy the goods of my neighbour, before he desire to sell them, loose I not my labour in such a fruitlesse desire? If being sore sick, I desire to preach or to say Masse, or to visit others that be sicke, and performe other exercises of men that be in perfect health; be not these vaine desires,

desires, since it is not in my power to bring them to effect? And yet besides this vanitie of these vnprofitable desires, they occupy the place of other better desires which I should haue, to be patient, resigned, wel mortified verie obedient, meeke, and milde in aduersities, which is the thing that God wils that I should practize at that time; but we admitt as fond desires as wemen great with child, that long for cherries & strawberries in autumnne, & for freshe grapes in the springtime.

3. I can not approue in any sort, that men addicted to one kinde of estate and vocation, should desire any other kinde of life, then that which befitteth their calling, or busie themselves in exercises incompatible with their present condition: for such desires distract the hart, and altogether destroy the necessary occupations belonging to their estate. If I desire the solitarie lyfe of a Carthusian, I doe but lose my time, for these desires occupie the

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the time and place of those, which I shoulde haue for the well imployinge of my selfe in thinges belonginge to my present office. No surely, I would not that men should be still desiringe better spiritts, better wittes, better iudgements, for these desires are but vaine, and onely serue to hinder those thoughtes & cares, which euery one should haue of betteringe those partes which God almighty hath already endued him withall. No, I would not that on should desire better meanes to serue God almighty, then those which he hath allreadie, but that he labour and endeauour to emploie these well and profitablie. This indeede is to be vnderstoode of desires, that, as it were, stil possesse the harte; for simple wishes if they be not too frequent, doe no harme or hinderaunce.

4. Desire not further crosses and afflictions, but according as thou hast founde thy selfe disposed and able to beare those which God allmightie
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hath allreadie sente thee. If a lesse iniurie we can not endure without repininge, were it not vaine and foolishhe to desire martyrdome? About objects imaginarie, and such thinges as shall neuer come to passe, our enemie moueth to greate and magnanimous desires, and all to the ende of auertinge vs from the consideration of thinges present, wherein (how meane soeuer) we might exercise our selues with greate profite. We imagine combatts with the terrible monsters of Afrique, and in the meane time, for want of care and heede, suffer our selues in effect to be vanquisht and slaine, by the poore snailes that lie in our waie.

5. Seeke not after temptations, for that were temeritie and rashnes; but prepare thy harte to expecte them courageously, and to receaue them when God permittes them to come.

6. Varietie of meates (especially if the quantitie be greate) doe allwaies ouercharge the stomacke, yea if it be weake,

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weake, ouerthroweth it. Ouercharge not thou thy soule with multitude of thoughts: not worldly, for these will be thy vtter ouerthrowe: nor yet spirituall, for they will molest thee.

7. When the soule is purged, and discharged of her ill humours, she feelth in her selfe, an earnest appetite of spirituall delightes, and like a hunger-starued person, setteth her desire vpon a thousand sortes of exercises of pietie, of mortification, of pennance, of humilitie, of charitie and prayer: my Philotheus, it is a good signe to haue so good an appetite, but consider discretely, whether thou canst well digest all that which thou desirest to eate. The take aduise of thy ghostly father, which of al these many holy desires, may presently be put in execution, and make thy vttermoſt profit of them: And that donne, God will giue thee other good desires, which thou maist exequute in their time and season: and so thou shalt not loose thy time in nourishing vn-

possible, and vnprofitable desires.

8. Yet my meaning is not, that one should reiect all good desires, whatsoever: but that one should endeouour discreetly, to produce and prosecute them euery one in their due order: so that these good purposes, which cannot presently haue their effect, be (as it were) locked vp in a corner of our hart, vntill the time come, in which they may be brought to issue and practice. In the meane season, while those desires expect their time, procure to effectuate those which be already ripe, and in their season. And this aduise is not onely true in spirituall desires, but euē in worldly purposes, in which likewise if order be not kept, they the selves can neuer liue in quiet and contentment.

Aduertisments for those which are married.

CHAPTER XXXVII.

I. **M**ariage is a great Sacrament, I say in Iesus Christ and in his Church;

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Churche; it is honorable to all, amongst all, and in all: that is, in all the partes and circumstances therof; to all, because euen the virgins them selues ought to reuerence it with humilitie: amongst all, because it is equallie holy in rich, and in poore: in all, because the beginninge, the ende, and intention, the commodities and profitts, the forme and matter of it, all are holie. Marriage is the nurserie of Christianitie, which peopleth the earth with faithfull soules, to accomplishe the number of the elect in heauen: so that the conuersation of all the rights and lawes of the holy estate of wedlocke, is most necessarie in the common wealth, as the spring and fountaine of all these riuers.

2. Would to God that his most deere Sonne were inuited to all mariages, as he was to the mariage in Cana; for then the pretious wine of blessing and consolation would neuer want: and if in ordinarie weddinges we find

but a litle of that sweet wine, it is because Adonis is inuited to the wedding feast, in steede of our Sauour, and Venus in steede of our Ladie. He that would haue his lambes faire and parti-coloured, as Iacobs were, must imitate his industrie, and present parti-coloured roddees to the Ewes when they assemble to conceiue: and he that would enioy a happie successe of his mariage, should alwaies place before his eyes the sanctitie, and excellence of this Sacrament. But alas insteede of these, ordinarilie we see arriue a thousand disorders, in pastimes, feasting, and vnseemly talkinge: and therefore no meruaile, if the successe of their mariages be disordered.

3. Wherefore I exhort all those which are in the holie estate of wedlocke, that they loue one another with that mutuall loue, which the holy Ghost commendeth so much in the scripture. It is not enough to say to married folke, that they should loue one

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one another with a natural loue, for so do the Turtle doues: nor with a humane loue, for the verie painims haue well practised that sort of loue: but I say with the great Apostle: *You that are married, loue your wines, as Iesus Christ loued his Church. And you wines, loue your husbands, as the Church loueth her Sauiour.* It was God that brought Eue to our first father Adam, and gaue him her for his wife: it is also the selfe same God, who with his inuisible hande, hath tied the knot of the holie band of your marriage, and hath giuen you power one ouer the other: why then should you not one cherish the other, with a holy, supernaturall, and diuine loue?

4. The first effect of this loue, is the inseparable vnion of your hartes. Two peeces of firre-tree glueed together, cleaue so fast one to the other, that you may sooper breake the whole peece in any other place, then in that part in which they were glueed. But God ioi-

ned man to woman in his owne bloud, for which cause this vnion is so strong, that rather the soule should forsake the bodie, then the husband be separated from his wife: and vnderstand this inseparable vnion, which I speake of, not onely of the bodie, but principallie of the soule, and sincere affection of the hart.

5. The second effect of this loue, is Inuiolable loyaltie, of the one partie to the other. In old time men vsed to engraue their seales vpon the ringes which they wore continuallie, as the holie scripture it selfe doth testifie: and from this custome of antiquitie, may we drawe a fit interpretation of the ceremonie which holie Church vseth in the Sacrament of mariage. For the priest halowinge the weddinge ringe, and giuinge it first to the man, protesteth that this holy Sacrament so sealeth and closeth his hart, that neuer after the name or loue of anie other woman, may lawfullie enter into
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it, so long as she liueth; whome God hath giuen vnto him. And the husband presently putteth the ringe vpon his wiues finger, that shee likewise may vnderstand, that her hart is now sealed and shutt vp, from the loue or thought of any other man, so long as she liueth, whom there our Sauour giueth vnto her.

6. The third fruit of matrimoniall loue, is, the Lawfull generation, and the carefull education of children. It is an inexplicable honour to you that are married, that God by his omnipotent power, determininge to multiplye reasonable soules, which might praise him for euer; would make you as it were his fellow labourers in so worthie a worke, giuing you the priuiledge and honor to engender bodies, into the which he distilles the new created soules, like celestiall droppes into the bodies.

7. Conserue then, you husbands, a tender, constant, & hartty loue towards

your wiues: for therefore was the woman taken from the side of man, and next his hart, that she should be beloved of him hartelie and tenderlie. The infirmities of your wiues, corporall or spirituall; must not prouoke you to any disdain or loathing of them, but rather to a sweet and louely compassion; since God therefore created them, that dependinge alwaies on you, you should therby be more honoured, and respected; and that you should haue them in such sort for your companiōs, that neuerthelesse you should be their heades and superiours.

8. And you, O women, loue your husbandes tenderlie and hartelie; but let your loue be full of respect, and reuerence: for therefore did God create them of a sex more vigourous & predominant; therefore did he ordaine, that a woman should be a portion of man, bone of his bone, and flesh of his flesh; and that she should be made of a ribbe of his, and taken from vnder his arme,

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to teache her, that she should be vnder the hand and guidinge of her husband. And holy scripture verie straightlie recommedeth vnto you this subiection; which notwithstanding the selfe same scripture maketh sweet and delectable vnto you; not onely aduising you to accept therof with loue and affection, but prescribing also vnto your husbands, how they should exercise their authoritie and commaund ouer you, with all patience, meeknes, and gentle suffrance: *Husbands* (saith Saint Peter) *behaue your selues discretlye towards your wives, as weaker vessels, bearing them honour and respect.*

9. But while I exhort you more & more to increase this holy mutuall loue, which you owe one to another, beware you chaunge it not into iea- lousie. For as wormes breed ordinari- lie in the ripest and delicatest apples: so manie times it happens, that iea- lousie groweth from ardent and ex- cessive loue, betweene man and wife,

and marreth and corrupteth the verie pith and substance of the holie state of wedlocke, breeding by litle and litle, troublefome braules, dissentions, and deuorcementes. This ieaiousie hath no place where mutuall loue is grounded vpon true virtue: and therefore it is an infallible marke of a loue, in part at least, grosse and sensuall, which hath mette with a weake and inconstant virtue, and subiect to mistrust and suspect. And it is a very vaine boasting of loue, to make it seeme greate by beinge ieaious: for ieaiousie may wel be a signe of great and ardent loue, but not of pure, perfect, and constant amitie: for the perfection of friendship and true loue, presupposeth the assured foundation of true virtue, and ieaiousie presupposeth the vncertaintie of the same.

10. Yf you desire, o husbandes, that your wiues be faithfull vnto you, giue them a lesson of this loyaltie by your owne example. *With what face* (sayth

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Saint Gregory Nazianzen) can you exact chastity of your Wiues, when you your selues liue vncleanly? how can you require of them that which you giue them not? Will you haue them chaste in deed? behaue your selues chastly: And (as Saint Paul layth) let euery man knowe, how to possesse his owne vessell in sanctification. For if contrary to this doctrine of the Apostle, you your selues teach them loose behaviour, and wanton trickes, no maruaile if you receaue dishonours by losse of their honesty: But you o Women, whose honour and reputation is inseparably ioyned with your honestie & chastitie, be iealous (in a manner) of this your glorie, and suffer no kinde of wantonnesse to blemish your credit and estimation.

II. You that desire to haue the name and merit of chaste and worthie matrons, flie all kinde of assaults, all manner of courting, be it neuer so litle: suffer not any wanton gestures nigh you: suspect him, whofoeuer he be, that

that commendeth your beautie, and good grace: for he that earnestly praiseth marchandize which he is not able to buy, giues a shrewd suspicion, that he meaneth to steale it. But if iointlie with praises of your beautie, any man discommend your husbandes, detest him as one that offereth you hainous iniurie; for it is euident, that such an one, not onely seeketh your ruine and ouerthrow, but accounteth you already halfe ouercome: because we see ordinarily, that the bargaine is halfe made with the second chap-man, when the first displeaseth the marchant.

12. Gentle-women as wel in times past, as now a daies, woare manie pearles in their eares, delighted (as Plinie thought) with the prettie ringing noise which they make, in touching one another. Why they woare them I care not. I thinck verelie Isaac, that great seruant and friend of God, sent pretious earrings, as the first pledge of his loue, to the faire and chaste Rebecca,

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as a mysticall ornament, betokening that the first part which a husband should take possession of in his wife, must be her cares, which his wife should loyallie keepe onely for her husbandes vse, to the end that no speech or rumour should enter therein, but only the sweet amiable sounds of honest and chaste wordes, which are the orient pearls of the holy ghospelt: for we must allwaies remember that which before I haue sayd, that our soules are empoisoned by the care, as the bodie by the mouth.

13. Love and loyaltie ioined together, cause a constant and fearelesse assurance; and therefore the Saints of God, presupposing this fidelitie, haue allwayes most kinde signes and tokens of their mutuall loue: sweet, and louing fauours, but yet chaste and honest; tender, and kinde harted, but yet sincere, plaine, and beleeving their graine simplicitie. So Isaac and Rebecca, the chastest married couple of old time,

time, were seene so louinglie enter-
 taininge one another by a windowe;
 that albeit no offenseue thinge passed
 betweene them, yet Abimelech well
 iudged therby, that they could not be
 other, then man and wife. The great
 Saint Lewes, as rigourous to his
 owne fleshe, as tender in loue to his
 wife, was almost blamed for too
 much kindnes: though in deed he ra-
 ther deserved exceedinge praitie, in
 knowinge how to applie his warlike
 and courageous minde to these small
 duties, requisite to the conseruation
 of coniugall loue: for although these
 pettie demonstrations of pure and
 vnfeined affection, binde not the har-
 tes of those that loue, yet they approa-
 che them one to another, and serue
 for a kind of art to keepe mutuall loue
 in perfection.

14. Saint Monica being with child
 of great S. Augustin, dedicated him
 often times to Christian religion, and
 to the true seruice of Gods glorie: as

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he him selfe witnesseth, sayinge that he had already tasted the salt of God, in his mothers wombe. This is a notable lesson for Christian women, to offer vp to God the fructs of their wombes, euen before they be deliuered of them, for God accepteth the offerings of a louing and humble soule; and commonly giureth good successe to those holie motions and affections of good mothers at that time: witnesse Saint Thomas of Aquin, Saint Andrew of Fesula, and diuers others. The mother of S. Bernard (a worthie mother of so worthie a child) so soone as her children were borne, tooke them in her armes, and offered them vp to our Lord Iesus Christ: and from thence foorth, she loued them with such reuerence, as holy vessels committed vnto her by God; which fell out so happilie vnto her, that in the end they became Saints all seauen.

15. The children being once borne
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in the world, and beginninge to haue the vse of reason, then ought their parents to haue an especiall care, to emprint the feare & loue of God in their tender harts. The good Queen Blaunche, performed this office excellently well in her sonne kinge Lewes the Saint; for she would often times say vnto him. *My deare child, I had rather farre thou shouldst die before myne eyes, then see thee commit one onely mortall sinne.* Which notable saying remayned so engraued in the soule of her royall child, that (as he himselfe was wont to tell) not one day in all his life, past ouer his head, wherein he did not call it to remembrance, takinge all paines possible to put this diuine doctrine in practize. Races, and generations in our tongue, are called houses; and the Hebrewes call generations of children the buildinge vp of a house; for in that sense the scripture saith, that God builded houses for the midwiues of Egypt: wherby we learne, that to make a good house,

house, is not to fill it with worldlie treasures, but to bringe vp children in the feare of God, and exercise of virtues, wherein no paines nor trauaile is to be spared; for children are the father and mothers glorie. So Saint Monica with great constancie and perseverance straued against the badde inclinations of her sonne Saint Augustin: for hauing followed him by sea and by land, she made him more happily the childe of teares by conuersion of his soule, then he had beene the childe of her blood, by generation of his bodie.

16. Saint Paul leaueth to women the care of their household, as their dutie and office: for which cause manie are of this opinion, that the deuotion of the wife, is much more profitable to her familie, then the virtue of her husband; because he, being not so ordinarilie within doores, cannot so easilie and continuallie instruct his folke in virtue, and therefore Salomon in his prouerbes, maketh the happines of
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the whole household, to depend of the industrie and care of that valourous and courageous woman, whome there he describeth.

17. It is written in Genesis, that Isaac seeing his wife Rebecca barren, prayed to God for her, or accordinge to the Hebrew text, prayed our Lord ouer against her; because he prayed on one side of their oratorie, and she on the other: and the prayer of her husband made in this manner, was heard. The greatest and fructifullest vnion between man and wife, is that which is made in deuotion, to which one should exhort the other most earnestlie. Some fruits, for their sower-nesse are not much worthe, vnlesse they be conserued, as Quinces; others because of their tendernes can not long be kept, vnlesse they be pre-serued, as Cherries and Appriecks. So women should wishe that their husbandes were preserued and conserued with the sugar of deuotion, with-

out

out which man is sower, bitter, and intollerable. And the husbandes should procure that their wiues did excell in deuotion, because without it the woman is fraile, and subiect to fall and wither away in virtue. Saint Paul saith: *that the vnbeleeuinge man is sanctified by the faithfull woman, and the vnbeleeuing woman by the faithfull man:* because in this straight bonde of wedlocke, the one may easilie drawe the other to virtue; but what a blessinge is it when, the faithfull man and wife, doe sanctifie one another in the true feare of God?

18. To conclude, the mutuall supportinge of one another ought to be so great, that they should neuer be both at once angrie, or moued on the sodaine. Bees cannot rest in a place where ecchoes or redoublings of voices are heard: nor can the holie Ghost certainlie remaine in that house, in which strife, and debate, chidinge and scolding, and redoubled
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braulings vse to be . Saint Gregorie Nazianzen witnesseth , that in his time , persons kepte the anniuersarie day of their matrimonie holie & festinall: and I could wishe that good custome were put in practize in these dayes, so that it were not with worldlie and sensuall demonstrations of exteriour myrth, but that the husband & wife confesseinge and communicatinge that day, should recommend vnto God with more then ordinarie seruour, the constant quiet of their marriage , renewing their good purposes , to sanctifie their state by mutuall loue and loyaltie, taking breath in our Lord, to support the better the charge of their vocation.

Of the honestie and Chastitie of the marriage bed.

CHAPTER XXXVIII.

THE marriage bed , ought to be immaculate, as the Apostle saith, that is to say, exempt from all vnclean-
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lineſſe and profane filthines : therefore was marriage firſt inſtituted and ordained in the earthly paradise, where vntill that time had neuer bene felt any extraordinarie concupiſcence. There is ſome likenes betweene diſhoneſt pleaſure, and vnmannerlie eatinge: for both of them regard the fleſh, though the firſt for the brutall heate therof, is ſimplie called carnall. I will declare by the one, that which I would haue vnderſtood of the other.

1. Eating is ordained, for the conſeruation of them that eate: as then to eate, preſerue, and nourish the bodie, is abſolutelie good, and commendable: ſo alſo that which is requiſite in marriage for generation of children, and multiplication, is good and holie, being one of the cheefeſt endes of marriage.

2. To eate, not for conſeruation of life, but for mainteining of mutuall loue and amitie which we owe one to another, is a thing verie iuſt and honeſt:

nest: and in the same sort, the mutuall and lawfull satisfaction of the parties ioyned in holie marriage, is called by Saint Paule, debt and duty; that he permitteth neither partie to exempt them selues from it, without free and voluntarie consent of the other, no not for the exercises of deuotion (which is the cause of that which hath been said in in the chapter of holy communion) how much lesse then may either partie exempt them selues from this debt, for anger, disdaine, or fantasticall pretenles.

3. As they that eate for mutual conuersation, doe it free lie, and not as if were by force, but rather in outward appeeraunce, at least wise giue shew of an appetite to their meate: so the marriage debt should alway be payed and performed franckly, and faithfully, as it were with hope and desire of children, albeit for some occasion there were no subiecte of such hope.

4. To eate, not for the two former reasons,

reasons, but only to content the appetite, is tollerable, but not commendable: because the onely pleasure of the sensuall appetite, cannot be a sufficient object, to make an action worthe of commendation: yt is enough that it be tolerable. To eate not onely for our appetite, but with excesse also & disorderlie, deserueth blame more, or lesse, according as the excesse is great or litle.

5. The excesse in eating, consisteth not in the quantitie onely, but in the manner also of eatinge. It is straunge (my Philotheus) that honnie being so wholsome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eat to much of it, it ingendreth in the flux of the bellie, and sometimes it killes them without remedie, as when they are behonnied with it about their head & wings. Certainlie the act of marriage is holy, iust, commendable, & profitable, to comon

weale: yet notwithstandinge in some case it is daungerous: for sometimes it infecteth the soule with veniall sinne, as it chaunceth by a meere and simple excesse: and sometime it killeth the soule by mortall sinne, as it falleth out, when the naturall order appointed for generation of children is perverted, in which as one swarueth more or lesse from the order of nature, so are the sinnes more or lesse execrable, but alwayes mortall. For because procreation of children is the principall end of marriage, one may neuer lawfullie depart from the order which it requireth, though for some accident, it cannot at that time be performed, as it falleth out, when barrennesse, or being great with childe alreadie, do hinder the generation. For in these accidents, the act of marriage doth not cease to be holie and iust, so that the rules of generation be kept, no accident whatsoeuer being able to preiudice the law, that the principal end of marriage

riage prescribeth. The execrable act committed by Onan in his marriage, was detestable before God, as the holy text of the 38. chapter of Genesis doth testifie: although certaine heretickes of our dayes, a hundred times more wor-
thie to be condemned, then the an-
cient Cynicks (of whome Saint Hie-
rom speaketh vpon the epistle to the
Hebrues) made God to say, that it was
the peruerse intention of that naughty
man which displeased God: whereas
the scripture saith otherwise, and assu-
reth vs in particular, that the thinge or
act it selfe, was abominable in the
sight of God.

6. It is a true mark of a scadle, gree-
die, and beastly minde, to thincke ear-
nestlie of meate, before the time of re-
past: much more when after meales
one pawleth & delighteth in the plea-
sure he tooke in eatinge, entertaining
it in thought and worde, and reuol-
uinge in his minde the remembrance
of the sensuall delight he receaued in

swallowing downe his morsells, as they do, who before dinner haue their minde on the spitte, & after dinner in the dishes; men worthy to be the skul-lions of a kitchen, *who make a God of their bellie* as S. Paul saith. Those which be well and mannerlie brought vpp, thinck of the table, but euen when they are readie to sit downe, and after dinner washe their hands and mouth, to loose both sauour and smell of that which they haue eaten. The Elephant is but a grosse beast, yet most worthie of all the rest, and which aboundeth most in sense: I will tell you a point of his honestie: he neuer changeth his mate, and loueth her tenderlie whome he hath once chose, with whome notwithstanding he coupleth not, but from three yeers to three yeares, and that onelie for fise dayes, and so secretlie, that he is neuer seene in the acte; but the sixt day, he sheweth him selfe abroad againe, and the first thinge he doeth, is to goe directlie to some
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riuer and washe his bodie, not willingling to returne to his troupe of companions, till he be purified. Be not these goodlie and honest qualities in a beast? by which he teacheth married folke, not to be giuen to much to sensuall, and carnall pleasures, which according to their vocatiō they haue exercised: but the vse being passed, to washe their hart and affection from it, and purge them selues of it, that afterward with all libertie, and freedome of minde, they may exercise other actions more pure and of greater vawew. In this aduise consisteth the perfect practize of that excellent doctrine of Saint Paul, giuen vnto the Corinthians: *The time is short* (saith he) *it remaineth that they who haue wiues, be as though they had them not*. For according to S. Gregorie, he hath a wife as though he had her not, who in taking corporall pleasure with her, is not for all that, hindered and disturbed from spiritual exercises, and what

is saied of the man, is to be vnderstood of the woman: that they that *vse the world* (saith the same Apostle) *be as though they vsed it not*. Let euerie one then vse this world accordinge to his callinge, but yet in such sort, that he engage not his affection too deeplie therein: but remaine still as free and as readie to serue God, as if they vsed not the world at all. It is great hurt to a man (saith S. Austin) to desire the enioying of those thinges, which he should onely vse, and to vse those thinges which he should onely enioy: we should enioy spiritual thinges, and onely vse corporall thinges: for when their vse is turned into enioyinge, our reasonable soule is conuerted into a sauage and beastlie soule. I thinck I haue saied all that I would say, without speaking of that, of which I would not say.

Instruction for Widdowes.

CHAPTER XXXIX.

Saint Paule instructeth all prelates in the person of his deere scholer

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Timothie, saying: Honour those *Widowes which are Widowes indeed*. To be a widowe indeed, these thinges are required.

1. That not onely she be a widow in bodie, but in hart also, that she be resoluēd with an inuiolable purpose, to keepe her selfe in the estate of chaste widowhood. For those which are widowes but onely while they expect marriage, are not separated from husbandes, but onely in respect of bodily pleasure, for they be alreadie ioined to them in hart and will. But if the true widow, to confirme her selfe in the state of widowhood, wil offer vnto God her bodie, and chastitie by vowe, she shall adde a great ornament to her widowhood, and make her resolution secure. For since that after her vowe she is no more in her owne power, and cannot leaue her chastitie without forgoing her part in paradise, she wil be more zealous of her designement, and suffer not so much as one litle thought

of

of marriage to stay in her hart, no not the space of one onely moment: So that this sacred vowe, will put a strong bulwarcke betweene her soule, and all manner of thoughtes, that are contrarie to her holy resolution. Saint Austin counselleth this vow verie earnestlie to a Christian widow, and the ancient and learned Origen goeth much farther: for he exhorteth married wemen to propose and vow chastitie of widowhoode, in case their husbandes should die before thē: that amonge the sensual pleasures which they may haue in their wedlocke, they may enioy the merit of chaste widowhood, by this promise & vow made before hād. The vow maketh the worke more acceptable vnto God, fortifieth the will to do it more courageously, and giueth to God, not onely the good works, which are the fruiſts of our will, but dedicateth likewise vnto him our will it self, as the root and tree of al our actiōs. By simple chastitie we lend our bodie to God,

God, retaining notwithstandinge our libertie, to subiect it when we list to sensuall pleasure: but by the vowe of chastitie we make him an absolute and irreuocable present of our bodie, without reseruing to our selfe anie possibilitie to goe backe from our word; rendering our selues happie slaues vnto him, whose bondage is better then all royalties. As I approue the aduise of these two great personages, so could I wishe, that those soules which are so happie, as to follow them, would doe it prudently, holily and soundlie, hauing well examined their forces, and inuoked the grace of God, and takinge the counsel of some wise & deuout directour: for so al wil prosper the better.

2. Besides it is necessarie, that the abrenuntiation of second marriage, be made purelie and simplie, to conuert all our affections vnto God more loyallie, and to make our hart cleaue vnto Gods harte on euery side: for the desire to leaue her children rich,

or any other worldly respect, do keepe the widow in widowhood, she may deserue praise and commendation perperhapes, but not before God: since in Gods sight nothinge is trulie praise worthy, but that which is done for honour and reuerence of his diuine maiestie.

3. Likewise a true widow must be voluntarilie abstracted from all prophane contentments: for *the Widow which liueth deliciously*, Saith S. Paule, *is dead in her life time*. She that wilbe a widowe, and yet delightes to be courted, embraced, made much of, & takes pleasure in dauncing, and feasting, desiring perfumes, tricking and trimming her selfe, is a widow aliue in body, but dead in foule. What auaieth it whether the image of Adonis, or prophane loue, which hangeth for a signe before the doore of fleshlie delight, be painted with goodlie flowers and plumes round about it, or the face thereof be couered with a nett or a

cypress

cypres? For so doubtlesse not without much vanitie some times, black mourning apparell, serues to make her beautie more apparent: the widowe hauing made trial of that wherin women do please men most, casteth more daungerous baites into their mindes. The widow the which liueth in these fond delights, is dead being aliue, and is nothing els, to speake properlie, but an idoll of widow-hood.

4. *The time of pruning is hande, the voice of the Turtle doue hath been heard in our land,* saith the holy Ghost in the Canticles. All men that will liue deuoutlie, must prune and shauē away all worldlie superfluities: but especiallie is this needfull to true widowes, who like Turtle doues, come freshely from bewayling and lamenting the losse of their deer husband. When Noemy returned from Moab to Bethlehem, the wemē of the towne, who had known her when she was first married, sayd one to another, is not this Noemy? but

she answered: call me not Noemy, I pray you (for Noemy signifieth com-
lie and well fauoured) but call me
Mara, for our Lord hath filled my soule
with bitternes, which she said because
her husband was dead. Euen so the de-
uout widowe, will neuer be termed
or esteemed faire and beautifull, con-
contentinge her selfe to be such as it
pleaseth God she be.

5. Lampes that are fed with sweete
oyle, cast a sweeter smell when they
are blowne out: and widowes, whose
liues were pure and laudable duringe
their wedlocke, powre out a sweeter
odour and virtue of chastitie, when
theire light (that is their husbands) is
put out and extinguished by death. To
loue their husbands being aliue, is an
ordinarie thing amongst wemen: but
to loue them so well, as to take no o-
ther after their death and departure,
is a loue which pertaineth onelie to
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ueth for a pillar to support his wife, is not a thing so rare to be seene: but to hope in God when she is destitute of so great a proppe & stay of her life, is indeede worthie of commendations. This is the reason that one may with greater facilitie know in widowhood the perfection of virtues, the one could haue done in the state of marriage.

6. The widow that hath children which stande in neede of her assistance and bringing vp, principally to matters belonging to their soules health, and establisshing of their course of life; cannot, nor ought in anie wise abandon them: for the Apostle S. Paule saith clearlie, that they are obliged to take that care of them, which they themselves had before experienced in their fathers and mothers: and that if anie haue not care of his owne familie, he is worse then an infidel. But if her children be in state, that they stand no more in neede of her guidinge, then should she gather together all her thoughtes, and

and imploy them whollie to enriche her hart, with the pure and holy loue of God.

7. Yf meere constraint binde not the conscience of the widow to outward affaires, as processe, and such like, I counsel her to auoide the altogether, and to vse that order in menaging her affaires, which is most peaceable, and recollected, although it seeme not so gainfull. For the profits gotten by contentions and troublesome labour must be verie great indeed, to recompence the benefit of a quiet life: besides that wrangling pleas and processe, doe distract the hart, & oft times open a gate to the enemies of chastitie: while to please them, whose fauour they need, they are faine many times to vse demeanure & behauour displeasing to God.

8. Prayer must be the widowes continuall exercise, for she must now loue nothinge but God: she must vse almost no wordes but for Gods sake. And as the iron which by the presence of

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of the Diamant was hindered frō following the Loadstone, leapes after it so soone as the Diamant is remoued away : so the chaste widowes harte, which could not easilie giue it selfe whollie to followe Gods holie inspirations, during the life of her husband, should immediatly after his death, runne with ardent affection after the sweete odours, and celestiall perfumes of her Lord, saying with the sacred spouse, O Lord, now that I am all mine owne, receaue me altogether, *drawe me after thee, and I will runne after the sweet smell of thy ointments.*

9. Virtues peculiar to Christian widowes are, perfect modestie, neglect of honors, ranckes, places, titles and such like vanities, to serue the poore, visit the afflicted, instruct young maydens, and encline them to affect pietie and deuotion, and in a word, to yeald them selues a perfect patterne of al virtues: To the younger woemen, cleanliness, and honest simplicitie, must be
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the two ornaments of their habits, humilitie and charitie, must adorne their actions, honestie and curtesie, must grace their speeche, modestie and shamefastenes, must beautifie, their eies, and Christ Iesus crucified, must be the onlie loue of their harts. In sūme, the true widdowe, is the Catholique Church, as it were a fresh sweete violet in the month of March, which sends abroad from the flagrant odor of hir deuotion, an incomparable suauitie & yet almost couers and hides hir selfe, with the great leaues of her humilitie and voluntarie abiection, betokening by her darke pale colour, her exercises of mortification: she is vsually found in freshe coole places, and vnmanured plots of ground, and wil not be blasted with the hott noysome ayre of the worldes conuersation, the better to conserue the pleasaunt freshnes of her soule, against all inordinate heates, which the desire of riches, of honor, & dangerous loues, might breede in her hart.

hart. *She shall be blessed* (saith the holy Apostle) *if she perseuere in this sort.*

10. I haue manye other thinges to say of this matter, but I haue said enough, and all, when I said, that the widdow zealous of the honor of her estate, reade attentiuely the excellent Epistles, which great S. Hierom wrote to Furia, Saluia, and all those other Dames, which were so happie, as to be the ghostlie children of that holy Father, for nothing can be added vnto that which he sayeth, but only this admonition; that a true widdow should neuer blame those that marrie the second time, nay though they marrie, the third, and fourth time; for in some cases, God almightie so disposeth it for his greater glorie. One must alwayes haue his eies vpon this doctrine of our holie forefathers, that nether widdow-hood, nor virginitie, haue any other place in heauen, but that which true humilitie doth allot and assigne them.

A Word

A Word or two to Virgins.

CHAPTER XL.

1. **O** Virgins I haue only these three wordes to say vnto you, for the rest that is requisite, you shall finde else where. If you intend, and thinke vpon temporall marriage, be sure to keepe your first loue, inuiolably for your first husband. In my iudgement, It is egregious, cosenage and deceit, to present instead of an entire, and sound hart, a worne, brused, and loue-vanquisht hart. But if thy happie lot haue ordained thee, for thy chaste spirituall Spouse, for whom thou meanest to preserue perpetually thy virginitie, good God, how preciselie, carefullie, and tenderly, oughtest thou to preserue thy first loue for him, who being puritie it selfe, is delighted with nothing so much as with puritie, to whom are due the first frutes of all thinges, but principally of our loue? Reade Saine Hieroms Epistles, there thou shalt finde suffi-

sufficient precepts and rules, touching this matter. And seeinge that thine estate and condition of life, hath made thee subiect to obedience, choose a guide & master, vnder whose conduct and direction, thou maist with greatest sanctitie and integritie, dedicate thy body and soule, to the worship and seruice of almightie God.

THE FOVRTH PART
OF THE INTRODVCTION,
CONTAINING NECESSARIE
instructions, against those tērations which
are most ordinarily incident to those that
endeuour to liue spirituallly.

*That we must not regard the Scoffes and
mocking Taunts of the children of
this world.*

CHAPTER I.

SO soone as the children of
this worlde shall perceauē
that thou resoluest to lead a
spiri-

spirituall life, they will discharge vpon thee as thicke as haile, all their vaine babling and false surmises. Those that are most malicious among them, will calumniat & misconstrue thy change, attributing it to dissembling policie, or hipocrisie; the worlde frownes vpon him, say they, and because he cannot thriue that way, he betakes himself to God; thy frindes will euen break their heads & weery their tongues to make thee a world of exhortations, and wise and charitable aduices, as they imagine: Thou wilt fall into some melancholy humour (will they say) by this new course of life; thou wilt leese thy credit and estimation in the world, and make thy selfe intolerable and distastfull to all thy acquaintance; thou wilt wax olde before thy time, thy domesticall affaires will go to wracke: a man must liue in the world, as one in the world: our saluation may be obtained, & heauen gained without these mysteries and secrets; & a thousand such like

inuen-

inventions as these shalt thou heare.

2. My Philotheus, all this counsell
of these, is but a fond and vaine prat-
tlinge. These men tender neither thy
health, nor wealth, nor honour. *If you
were of the World (saith our blessed Sa-
uour) the World would loue that which
were his: but because you are not of the
World, therefore the World hateth you.* We
haue seene often enough gentlemen
and gay ladies, passe many a whole
night, nay manie nights together, at
cardes, and chesse, and is there any at-
tention more melancholy, sullen, and
troublesom then that? And yet world-
lings that marke it, say neuer a word
of it, and their friends neuer trouble
themselues therfore; & for meditating
but one short hower, or rising in the
morning a litle earlier the ordinarie, to
prepare our selues to communiõ, eue-
ry one runnes to the physician, as if it
were needfull we should be purged
from hypochondriac humours, or the
süders. They wil make no difficulty to
spend

spend thirtie or fortie nights in dauncing, and no man of them will complaine of it as of losse of time: yet only for watching deuoutly on Christmas night, euerye one cofferth next morning, and complaineth of the rheume. Who seeth not heere, that the world is an vniust iudge, fauorable & partial to it owne children, sharpe and rigorous to the children of God?

3. Wee shall neuer be wel in peace with the worlde, vnlesse we cast our selues away with it for companie: it is impossible for vs to content it, it is too much out of square. For Iohn came neither eating, nor drinking (saith our redeemer) and they say, the diuel is in him. The Sonne of man came eating & drinking, and they say, behold a glutton and wine-bibber. Most true it is, Philotheus yf we should condescend with the world, and giue our selues a litle, to iest, to laugh, to daunce, and disport it would be scandalized at vs: yf we do not so, it will accute vs of hypocri-

fic

lie or melancholy . Let vs make our
selues braue, and the world wil cōstre
it to some bad end: goe negligentlie &
carelessly attired , and the world will
count vs base minded: our myrth in
the worlds eyes is dissolutiō, our mor-
tification fullennes: and looking thus
vpon vs with an angrie eye , we can
neuer be acceptable to it . It aggraua-
teth our imperfections , publishinge
them for sinnes; of our veniall sinnes,
it maketh mortall: those which we cō-
mitt through frailtie, it sayes we doe
them for malice . Where as charity is
benigne (as S. Paule sayeth) the world
is malicious ; where charitie thinketh
not ill of any, the world on the other
side thinketh no good , but allwayes
ill, and not being able to calumniate
our actions , it will accuse our inten-
tions: so that haue the poore sheepe
hornes or no, be they white or black,
the wolfe for all that refuseth not to
deuoure him, yf he can.

4. Doe what we can, the world wil
still

still wage warre against vs: yf we be long at Confession, it will wonder what we are so long about: yf we stay but a while, it wil say we haue not told all, we haue concealed the worst. It will warily spie and prie into our gestures and behauour, and yf it finde out but one litle word of choler, cast out at vnawares, it will protest solemnely, that we are altogether vn-sufferable. If we be diligent in looking to our affaires, it termes vs co-uetous: yf milde and patient, it calls it meere simplicitie: But as for the children of the world, their choler is generosity, their avarice is good husbandrie; their conspiracies are honorable courtesies: thus still the Spiders marre the poore Bees labours.

5. Let vs therefore giue this blinde buzzard leaue (Philotheus) to cry as long as he list & screech like a night-owle to disquiet the birds of the day: but let vs in our selues be constant in our purposes, and no changelings in
our

our deffignes : our perfeuerance will cleerly demonftrate, whether in footh and in good earnest, we haue facrificed our felues to God, and fetled our felues in the rack of thofe, that meane to liue deuoutly . Comets, and Planets are a moft of an equall brightnes in appea- raunce; but comets, or blazing ftarres, do quickly vanifh away, being onely certaine firy vapours, which are in fhort time consumed, wheras planets, or true ftarres, haue a perpetuall and euerla- fting brightnes. So hypocrisie and true virtue, haue great relemblance in out- ward fhew, but one may knowe the one from the other: becaufe hypocrisie lafteth not long, but vanifheth foone like fmoke, afcending vp a litle way into the ayre, but true virtue is allway constant and durable.

6. It is no fmall commoditie, no litle securitie, and fortifying of the be- gining of our deuotion, to fuffer re- proaches, and calumniations: for by thofe meanes we auoide the dāger of

pride, and vaine glorie, which are like the cruell midwiues of Egypt, appointed by the infernall Pharao, to kill the children of the Israelits, the very day of their birth. We are crucified in opinion of the worlde, let the worlde be crucified in ours: it accounteth vs for fooles, let vs esteeme the worlde for mad and sencelesse.

*That we must haue continually a good
and manfull Courage.*

CHAPTER II.

1. **T**His light of the day, although it be most beautifull and delectable to our eyes, doth dazell them notwithstanding, after they haue been shutt vp in long darkenes. Before we be accustomed and familiar with the inhabitants of any strange country, let them be neuer so courteous and frindlie, yet we finde our selues amongst them as halfe amazed. It may be my Philotheus, that after this change of life, diuers alterations will arise in
thy

thy hart: and that this great and generall farwell which thou hast bidden to the follies and vanities of the world, will stirre in thee some sadnes and discouragement. Yf it happen so, let me winne so much at thy handes, as to haue a litle patience; for it will come to nothings, it is but a litle astonishment which the noueltie of another life bringeth vnto thee, let that passe ouer, and thou shalt receaue million of consolations.

2. It wil trouble thee in thy beginning (it may be) to forsake that pōpe & glorie, which fooles and mockers giue thee, who account thee happie in vanities: but wouldst thou for that vaine estimation, loose the euerlasting glory, which God infallible will giue thee? The fond trifles and pastimes in which thou hast employed thy fore-passed yeares, will represent them selues againe to thy hart, to allure it, and to cause it come vnto their side: but canst thou haue the hart, to hazard the losse

of blessed eternitie, for such transitory toyes and pleasures? Beleeue me, Philotheus, if thou perseuer constantly, ere long thou wilt feele such cordiall sweetnes, so pleasaunt and delicious, that thou wilt confesse, that the world affordeth nothing else but bitter gaul, in comparison of that most sweete and delectable hunny; and that one only day of deuotion, is better worth, then a thousand yeares of worldly delightes.

3. But if thou seest, that the mountaine of Christ & perfection is exceeding high; and ô my God (saist thou) how shal I be able to clime vp so high? Courage, Philotheus, when the litle young Bees beginne to take shape and forme, we call them grubbes, and at that time they cānot flie vp and downe vpon sweete flowers, nor on the thymie mountaines, nor litle bushie hilles to gather honny, but by litle and litle, feedinge vpon the honny which their dammes prepare for them, these litle

litle grubbes or impes, beginne to haue winges, and to strengthen themselves, so that after they flie vp and downe all the countrie in their honnie-quest.

4. True it is, that as yet we be but litle grubbes in deuotion, and that we are not able, to soare vppe so highe, as our desire would haue vs, which is euen no higher, then to the highest top of Christian perfection; yet notwithstandinge we begin to grow into forme and fashion, to take some spirituall shape vpon vs, by good desires & constant resolutions, followed and seconded by diligent performance, our winges begin to grow: so that we may wel hope one day to be spiritual Bees, and that we shall flie freely in searche of the honnie sweet pleasures of God: in the meane time, let vs liue vpon the hōny of so many godly instructions, as ancient deuout persons haue left vnto vs: and let vs pray vnto God to giue vs the wings of a Doue, that we may not

lie for the time of this present life, but especially repose our selues in the eternitie of the life to come.

The nature of Tentations, and the difference betweene feeling them, and consenting to them.

CHAPTER III.

I. **I** Magin a young princeſſe (my Philotheus) greatly beloued of her husband: and that ſome traiterous vilaine to winne her, and defile her marriage bed, ſendeth to her ſome infamous pandar, with a loue-meffage, to treat with her about his diſloyall intent, firſt this noughtie pandar, propoſeth vnto the princeſſe, the intent of his maiſter: ſecondly the princeſſe taketh the embassage, in good, or euill part: thirdly ſhe either conſenteth, or refuſeth. Euen ſo the diuell, the worlde, and the fleſh, perceauinge the ſoule of man eſpouſed to the Sonne of God, do ſend their temptations and ſuggeſtions vnto her, by the which firſt, ſinne

is propounded vnto her: secondly, she either is delighted, or displeased with the sinfull motion: and thirdly, she either admitteth it by consent, or reiecteth and casteth it away from her: which are in summe, the three steppes or staires by which we descend to wickednes, suggestion, or temptation, delight, and consent. And though these three acts, are not so manifestly known and discerned in other kinds of sinnes, yet are they palpable scene, in al great & enormous sinnes.

2. Though the Tentation of any sinne that is, should endure all our life long, it would not make vs vngrateful to his diuine maiestie, so that it please vs not, so that we take no delight in it, nor giue any consent vnto it. And the reason is, because in the tentation, there passeth no morall action of ours, but we only suffer it: and so taking no pleasure in it, we can be in no fault for it. S. Paul a long time suffered the tentations of the flesh, and

yet was so far from displeasing God therefore, that contrarie-wise God esteemed him selfe glorified thereby.

3. The B.S. Angela de Fulgino, felt such vehement tentations of the flesh, that she moueth to compassion when she recounteth them; great likewise were the temptations which S. Francis, and S. Benet suffered, when the one cast himselfe naked into the thornes, and the other into the snow to mitigate them: yet lost they not for all that, any whit of the grace of God, but rather augmented it.

4. Thou must be valiaunt then and couragious (my Philotheus) amid tentations, and neuer hold thy selfe for vanquished, so long as thou findest that the tentation displeaseth thee. Obserue wel the difference, betweene hauing, and consenting to tentation; which is, that we may haue, or feele them, though they vtterly dislike and displease vs; but we can neuer consent vnto them, vnlesse they please vs, since
plea-

pleasure ordinarilie serueth as a steppe to consent. Let then the enemies of our saluation, present vnto vs as many bittes and baites as euer they will; let them allwaye stande watchinge at the dore of our hart to get in; lett them make vs as many offers, and proffers, as they list: but yet so long as we haue a true purpose and strong resolution, to take no manner of pleasure in them, it is not possible that we shoulde offend God, no more then the Prince, (husband to the princeesse before mentionned) can beare her anye ill will or displeasure, for the naughtie message sent vnto her, yf she haue taken no delight or pleasure in it. Yet there is a difference between the soule & this princeesse, that the princes hauing once vnderstood this dishonest errand, may if she list, driue away the messenger & heare him no more: which is not alwayes in the power of the soule, for she cannot choose but feelee the tentatiō, though it be alwayes in her power

not to consent to it; for which cause, though the tentation should perseuer neuer so long time, yet can it not hurt or defile vs, so long as it disliketh and displeaseth vs.

4. But as for the delight which may follow the temptation, because there are two partes or portions of our soule, the one inferiour, and the other superiour; and the inferiour or sensualitie, followeth not alwaies the superiour, or reasonable portion, but keepes house a part (as it were:) it falleth out oft times, that the inferiour part taketh delight in the tentation without the consent, nay against the will of the superiour. This is the quarrell, and battaile which the Apostle S. Paule describeth, when he saieth, that his flesh rebelled against his spirit, and such other thinges.

5. Hast thou not seene (Philotheus) a great burning firebrand, couered with ashes and imbers? when one cometh ten. or twelue houres after to

seeke

seeke for fire , he findes but a litle in the middest of the earth , and some times hath much a doe to finde any. Yet there was fire there all the while , for other-wise he could now haue found none at all: and with that litle that he found , he may kindle all the other dead coales and brand-ends; The selfe same passeth in charitie (which is the spirituall fire of our soule) amidst manie great and violent tentations . For tentation darting her delight into the lower portion , couereth all the soule (as it seemeth) with ashes , and bringeth the loue of God to such a straight , as yf it had roome onely (as men vse to say) to stand a tiptoe : for it appeareth not at all any where , sauing only in the middest of the hart , in the very bottom and center of the spirit ; and yet seemeth scarce to be there , and we haue much a doe to find and perceauie it. Notwithstanding without al doubt it remaines there , since howsoever wee feelee our selues troubled in soule

and bodie, yet we finde in our hart, a settled resolution not to consent to sinne, nor tentation; & the delight which pleaseth our outward man, or sensualitytie, displeaseth and disliketh the inward, or reasonable wil, so that though it be round about it, like the cinders about the coale, yet is it not within it: wherby we may plainly see, that such delight is involuntary, and altogether contrary to our will, and can therefore be no sinne at all.

Two fit Examples of the foresaid matter.

CHAPTER. III.

IT concerneth thee so neere to vnderstand this difference well, that I will not spare to spend a litle more time and discource, to declare it more at large. That younge man (of whome S. Hierom speaketh in the life of S. Paule the first Hermit) beinge bound with delicat scarfes of silke, and lodged in a soft bed, and prouoked by all sortes of lasciuious touches. and wanton

wanton allurementes, by a beautifull harlot, that lay with him of set purpose, to ouerthrow his constant chastity: what strange motions of his flesh did he feele? needes must it be, that his senses were assaulted with excessiue delight, & his imagination extreemly battailed with the presence of those voluptuous obiects. Yet notwithstanding amongst so many troubles, in the midst of such a terrible storme of temptations he testified sufficientlie, that his harte was not overcome, that his will (though round about besett with such pleasures) consented not at all vnto them, since his spirit perceauinge so generall a rebellion against it, and hauinge no other part of the bodie at commandement but the tongue, he bitt it off with his teeth, and spitt it in the face of that naughty-packer, which more cruellie tormented him with vnlawfull pleasures, then the hangman could euer haue done with most horrible tormentes:

for therfore the tyrant, mistrusting to ouercome him by panges, thought to surmount his constancy by pleasures.

2. The historie of the battail which S. Catherin of Siena in like manner suffered, is most admirable, the summe wherof followeth. The diuel had permission from God almightie, to assault the chastitie of this virgin, with the greatest rage that he could, with this exception, that he should not touche her. Then did the fiend erect a batterie of all kind of vnchast suggestions against her hart; and to moue her the more, coming with his damnable companions in forme of men and wemen, made a thousand formes of carnall inticemets in her sight, adioining words and gestures most dishonest and filthy. And although all these fleshlie engines, were only exteriorly presented, neuerthelesse by ministerie of the senses, they pearced to the verie hart of the distressed virgin: which (as she her selfe confessed) was euen brimfull

of these dangerous suggestions, nothing els in her remaning free, but only her superiour will, which was not shaken with all these thunderinge ordenance of lasciuious, and carnall tentations: which lasted very long, till on a day our Lord appeared vnto her, and she layd vnto him: where wert thou, my sweet Lord, when my hart was full of so great darknes, and vnclean-nes? wherto he answered. I was, my deere daughter, in thy hart. In my hart (replied she) and how couldest thou dwell in a hart where there was so much vncleannes? or canst thou, that art cleannesse it selfe, abide in place of dishonestie? And our Lord answered. Tel me, whē these vncleane thoughts troubled thee, did they make thee merrie, or sorie? did they produce in thy hart sweetnes, or bitternes? Most extreme bitternes and sorow, sayd she. Who was it then (sayd our Lord) that put this exceeding bitternes & sorow into thy hart, but I, that lay there co-
uertly,

uertlie & hidden in thy soule? Beleeue me (my daughter) had I not been there present, these hellishe engins that were planted round about thy hart, and with all their batterie could not make one breach into it, would doubtlesse haue surprized it and entred at their pleasure, they would haue been admitted, and receaued with delight, by consent of thy free will, and so haue giuen the deaths wound to thy soule. But because I was within, I armed thy hart with a bitter dislike of these dishonest imaginations, and placed that strong resistace in thy soule, by which she refused the tentation, as much as she could; and not being able as much as she would, conceaued a vehement displeasure and hatred against the tentation, and against her selfe: and so these pangs and afflictions, were verie meritorious, and a great gaine for thee, and an exceeding increase of thy virtue.

3. Seest thou Philotheus, how this
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fire was couered with ashes in this holie soule? and that the tentation & delight was alreadie entred into the hart, and had compassed and besieged the will? which onlie asisted by her Sauours grace, resisted by a bitter detestation of the wicked and lawlesse pleasures, all the batterie that was presented vnto it, refusing allwaye to giue consent to the sinfull suggestiōs, with which it was so dangerously and vniuersally enuironned. O what distresse is it to a soule that loueth God, not so much as to knowe whether he be in her, or no? or whether the heauenly fire of charitie, for which she fighteth, be altogether extinguished in her or no? but this is the flower and perfection of the heauenly loue, to make the louer to suffer and to fighte for loue, not knowing whether he haue within him that loue, for which and by which, he continueth valiantly fightinge.

*An encouragement to the soule vexed
With Temptation.*

CHAPTER V.

1. **M**Y Philotheus, God neuer permitteth these vehement tentations to arise, but onely against such soules, which he meanes to extoll, and promote to the dignitie of his pure and excellent loue. But it followeth not therfore, that after these tentations, they shalbe sure to attaine to this diuine loue: for it happeneth oft times, that soules which haue been constant in such violent combats, afterward not corresponding with the heauenly fauours of God, haue been vanquished and ouerthrowen with verie sinfull tentations. This I say, to the end, that if euer it chaunce to thee to be afflicted with such dreadfull and horrible tentations, that thou vnderstand therby, that God fauoureth thee with an extraordinarie signe of his loue, by which he designeth to exalt thee

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thee in his preſence, and make thee great in his familiaritie and frindſhip. Yet neuertheleſſe, be thou alway humble and fearfull to offend, not aſſuring thy ſelfe that thou art able to ouercome the leaſt temptations that are, after thou haſt preuailed againſt great ones, ſauing onely by continuall fidelitie and loyaltie towards his maiesty.

2. What Temptations ſo euer then do arriue vnto thee, and what delights ſo euer enſew of that temptation: ſo long as thy will refuseth to giue her conſent, both to the tentation, & to the delight following it, trouble not thy ſelfe, God is not offended with thee. When one falleth into a ſound, ſo that there appeere no more ſignes of life in him, men vſually lay their handes on his hart, and at the leaſt motion that they feele in his hart, they iudge him yet to retaine life, & by ſome pretious liquour or reſtoratiue, make him come againe to him ſelfe, and recall him to his ſence & feeling. So doth it chaunce
when

when through the violence of tentations our soule seemeth as it were fallen into a sound, & into an vtter decay of all her spirituall forces, life and motion: but if we will know in what state she is, let vs lay our hand on our hart; let vs consider if the hart and will doe yet retaine their spiritual motion: that is, if they doe their endeouour to refuse al consent to the tentation and delight therof: for so long as this motion of refusal is with in our hart, we may be assured, that charitie, the life of our soule, remaineth yet in vs, and that Iesus Christ our Sauour is there present, though hidden, and secretly: so that by vertue of continuall prayer, and vse of the sacraments, and of confidence in Gods grace, we shall recouer our forces, and liue a sound, healthie, and delectable life.

How Tentation & Delectatiō may be sinne

CHAPTER VI.

I. **T**He Princessse of whome we spake right now, could not hinde

der the dishonest demaund made vnto
her, because, as we presupposed it came
to her vnawares, and against her will:
but if on the other side, she should by
some wanton glaunces giue occasion
to be requested, by those secret or
carelesse tokens, declaring her selfe
not vnwillinge, of rendringe loue to
him that should court her: then doubt-
lesse were she culpable of the message
it selfe: and though she shew her selfe
neuer so quaint & coy, she should for
all that, deserue blame and punish-
ment. So chaunceth it many-times,
that the very tentatiō it selfe is a sinne
in vs, because we our selues willingly
be the cause of it, for exāple. I know
that in gaming I fall easilie to rage and
blasphemie, & that gaming is to me, as
were a tentation to those sinnes: I
sinne therefore as often, & as manie ti-
mes as I play at that game, & am guil-
ty of the tentation which thence ari-
th. Againe, if I know certainly that
such an ones cōuersation, is ordinarie a
cause

cause of tentation and fall vnto me, and yet notwithstanding do willingly go to it, I am accessarie to all the tentations which doe enslew from thence.

2. When the delight which proceedeth from the tentation may be auoided, it is alwayes sinne to receaue it: accordinge as the pleasure which we receaue, and as the consent which we giue vnto it, is great or litle, long or short in durance: So it is alwayes reprehensible in the young princeesse of whom we spake, yf she do not onely harken vnto the lasciuious and dishonest demand, which is made vnto her but withall, after that she hath heard it, taketh pleasure in it, entertaining her thought with some delight about this obiect. For although she will not consent to the reall exception of the disloyaltie motioned to her: she consenteth notwithstanding to the mental applying of her hart, to the contentment which she taketh in the naughty suggestion; And it is alwayes

a di

a dishonest acte, to applie either mind
or bodie, vnto any dishonest object:
nay dishonestie consisteth in such sort
in the application of the minde, that
without it, the applying of the bodie,
were no sinne at all.

3. So then, when thou shalt be
tempted in any sinne, cōsider whether
thou hast willingly giuen occasion to
be so tempted: for then the verie ten-
tation it selfe, putteth thee in state of
sinne, by reason of the hazard wherein
thou hast wittingly cast thy self, which
is to be vnderstood, when thou mightest
commodiously haue auoided the
occasion; and that thou didst foresee,
or were bound to foresee, that in such
an occasion, such a temptation would
arise. But if thou hast giuen no occa-
sion at all to the tentation which im-
agineth thee, it cannot in any sort be
imputed vnto thee for a sinne.

4. When the delight following the
tentation might haue been shunned,
and yet we elchew it not, there is all-
waye

waye some-kind of sinne, according to the litle or long continuance in it, and according to the cause of delight take in it. A woman that hath giuen no occasion to be courted, but yet taketh pleasure therin, letteth not to be blame worthe, though the pleasure which she affected, haue no other cause or motive, but only the courting.

5. For example, if her gallant play excellent wel on the Lute, and she delighted, not in that he seeketh her loue, but in the harmonie and sweetnes of his lute; there is no sinne in that delight: yet must she not continue long in it, least she easilie passe from it, to delight in being wooed. So if any bodie propound to me some stratageme full of inuention and cunning, to make me compasse a full reuenge vpon mineemie: yf I take no delight, nor giue any consent to the desire or purpose of reuenge which is motioned vnto me, but only in the slight & subtil art of the engin, or inuention, with

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out doubt I sinne not at all: though it be not expedient to stay long in this delight, for feare least by litle, and litle, it carie me to some delectation of the reuenge proposed.

6. We finde our selues sometimes ouer-taken and surprized with some ticklinge of delight, immediatly after the tentation is presented vnto vs, before we haue well considered the qualitie and danger therof: and this delight is but a smal venial sinne, though it wax greater, if, after we perceauē the danger we are in, we stay, negligentlie dallyinge, and as it were copinge and cheapning with the delight, whether we should admitt it, or reiect it: and yet more, if we negligently stay in it, after we perceauē the perill, without any pupose at all, litle or great to cast it away out of our hart: but when as voluntarily, and of ful purpose, we resolve to take contentmēt in that delight, that deliberate purpose is a great sinne, if the obiect of the delight be

be verie naught. It is a great vice in a woman, if she be willing in her hart to entertaine naughtie dishonest loues, although she doe not in effect abandon her selfe to her louers.

*Remedies against great and vehement
Tentations.*

CHAPTER VII.

1. **A**S soone as thou findest thy selfe in any tentation, doe as little children are woont, when they see a wolfe or a beare in the field: for presently they runne and throw them selues into their father or mothers armes, or at least wise cal vpon them for helpe and succour. Runne thou in like manner vnto God, crie vpon his mercie, craue his assistance, it is the remedie which our Sauour him selfe taught vs saying; *pray, least your enter into tētation.* continewe, or increase, them hastelie runne in spirit to the crosse of our blessed Sauour Iesus, imagining thou seest him hanginge thereon before thy face, and

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and embrace the foote of the crosse vpon thy knees, laying fast hold vpon it, as vpon an assured sanctuarie, and protest that thou wilt neuer consent to the temptation. Aske our Sauour aide against it, & continew alway this protesting, that thou wilt neuer giue consent, so long as the temptation lasteth. But while thou makest these earnest & hartly protestations, and refusalls of consent, looke not the temptation in the face, thincke not on it as nigh as thou canst, but looke only vpon our blessed Lord on the Roode: for if thou behold and consider the temptation, principally when it is vehemēt, or carnall, it may shake and vndermine thy courage, and weaken thy constancy before thou art aware. Diuert thy thoughtes with some good and commendable exercises, for such occupations, entering, and taking place in thy hart, will chace away the tentations, and malicious suggestions, and leaue no roome in thy hart to be lodged in.

3. The second and soueraigne remedie against all great tentations, be they neuer so great, is to vnfold our conscience, to display and lay open the suggestions, feelings, and effects which arise in our mindes, and to manifest them and their occasions to our spirituall directour. For note this well, that the first condition that the diuel would make with a soule whome he would inueigle and deceaue, is to conceale the tentation: as they which would allure any maides or wemen to their vnlawful desires, at the verie first aboording, warne them to say nothinge of their motions and desires to their parents or housbands; where as God on the other side in his inspirations, aboue and before all thinges willeth, that we procure them to be examined by our superiours, and conductours of our soules.

4. Yf after all this, the tentation obstinately vexe and persecute vs, we must do nothing els, but shew our selues

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selues constant, and perseuer in protesting from our harts, that we do not, and will not consent; for as maides can neuer be married, so long as they say no (so the soule, be she neuer so much tormented with tentation) can neuer be hurt or defiled, so long as vn-fainedly she saith no.

5. Dispute not with thy enemy, discourse not with his suggestions, answere him not one only worde, vnlesse it be sometimes that, which our blessed Lord answered him, and wherewith he confounded him: *Go thy way Sathan, for it is written. The Lord thy God shalt thou adore, and him only shalt thou serue.* As a chaste matron should not answere one worde, nor looke once on the face of that naughtie person that should solicit her to dishonestie, but cutting of short frō his loue rethorick, should presently, & at the same instāt, turne her thoughts and affections to-wardes her housband, and protest

anew the loyaltie which he oweth vnto him, and neuer stay one iott to dallie or parlie, or enterchaunge language with the lasciuious suiter: so the deuout soule assaulted with any temptation, should by no meanes busie her selfe in discourcinge, or consideringe, or answeringe it, but sincerely and that instantly, turne her thoughtes to her Lord Iesus Christ her deere spouse, & make a new protestation and promise of loyaltie to him, that she wilbe his only, and wholly, for euer.

That we must diligently Resist, euen the least Tentations that are.

CHAPTER VIII.

1. **A**lthough we must fight most carefully against great and violent tentations with an inuincible courage, and the victorie gained against them be exceeding profitable vnto vs: yet peraduenture we may profit more in resisting tentations of lesser moment: for as great temptations exceede

in qualitie, so the lesser infinitely exceede in number, in so much that the conquest of them, may be compared to the victorie ouer the greater and and violenter tentations. Wolves and Beares be without all question, more dangerous then flies and gnattes: yet do they not vex and disquiet vs so importunately, nor exercise our patience so often. It is an easie thing to abstaine from murther, but harde to auoide small cholericke passions, and the ordinarie occasions of anger which are presented to vs almost every moment.

It is easie for a man or a woman to refrain from committing actuall adulterie, but not so easie to abstaine from wanton lookes, from giuing or receauing loue toyes, from procuring fond fauours, from speakinge and hearinge wordes of vanitie. It is not verie hard, not to admitt a corriual or companion in loue betweene husband and wife, & to refuse consent of bodily disloyaltie in that kinde, but not so easie to

keepe this disloyalty from entrie to the hart, and desire . Verie easie is it for a man to conteine him selfe from stealinge other mens goods, but hard not so much as to couet or wishe them. Easie is it, not to beare false witnesse in iudgement, but not easie to refraine from lies in conuersation; verie easie not to be drunk, but hard to be virtuously sober & temperate; verie easie not to desire anothers death, but hard not to desire at least some harme and discommoditie to him . It is no great difficultie to withhold our selues from defaming our aduersarie , but hard to withhold from dispraising him.

2. In a word these litle temptations of choler, of suspitions, of iealousie, of enuie, of loue-trickes, of ielts & vanities, of craftie and double dealing, of wanton and vnchast thoughtes, are thinges in which the patience and constancy of those that are most deuout & resolute in gods seruice, is most continually tried and exercised. We must therefore

therefore prepare our selues (my deere Philotheus) with as great diligence as may be, to this spiritual cōbat: & assure our selues, that as many victories as we shall winne ouer these petie enemies & slight tentations, so manie pretious gēmes shalbe placed in the crowne of glorie, which God prepareth for vs in paradise. Therefore if we meane to fight valiantly against greater tētations that besige vs, we must practize euerie day to resist & rebutt, these weaker assaults of ordinarie temptations when they come vpon vs.

*Remedies against these lesser Temp-
tations.*

CHAPTER IX.

I. Well then, concerning these small temptations of vainglorie, suspition, fretting, iealousie, enuie, loue-fancies, and such trashe, which like flies and gnattes do trouble our eyes, and sometimes bite and sting vs by the face; because it is impossible

to be altogether exempted and freed from their importunitie, the best resistance that we can make them, is not to vexe our selues for them: for they cannot hurt vs, though they trouble vs a litle, so that we be throughly resolved to serue God entirely.

2. Despise then these pettie assaults, and vouchsafe not so much as to thinck vpon that which they propose, or would incline thee vnto: let them buzze about thine eares as much as they will, and runne round about thee heere and there as flies vie to doe, but when they begin to sting, and make some abode in thy hart, then do nothing els but quietlie remoue them and brush them from thence, not fighting against them, nor parlying with them, but producinge some contrarie acts whatsoeuer, but especially acts of the loue of God.

3. For if thou wilt belecue me, stricke not to eagrelie to oppose manie acts of the contrarie virtue, to the importunitie

nitie of any tentation which thou feelest (for that were to parlie and dispute with it, which before we forbad thee to doe) but hauing made an act of the virtue directly contrarie to the tentation which impugneth thee (if thou hast had leasure to suruay the qualitie of the temptation) take thy recourse presently vnto the hart of Iesus Christ crucified, and with an act of feruent loue to him, kisse his blessed feete.

4. This is the best meanes to conquer and tame our enemy, as well in litle, as in great tentations; for the loue of God containeth in it selfe the perfections of all other virtues, and that farre more excellently, then the virtues them selues do containe them: & therefore is a more soueraigne counter poison against all vices. And thy soule accustoming in all tentations, to haue recourse vnto this vniuersall remedie, neede not examine what particular tentations it suffereth, but simplie feeling her selfe troubled with anie, will

finde quiet and ease in this generall refuge: which besides is so dreadfull and terrible to our ghostlie enemy, that when he once hath experience, that all his tentations prouoke vs to this diuine loue of our redeemer, he wil cease from battering vs with them. And thus much concerning lesser temptations: for he that should endeouour to fight with them one by one, should put himselfe to much care, with no profit.

*How to strengthen our hart against
Temptations.*

CHAPTER X.

I. **C**onsider from time to time what passions do raigne in thy soule, and hauinge discovered them: begin a manner and course of life, cleane opposite and contrarie vnto them in thought, word, and deed. For example, if thou finde thy selfe inclined to the passion of selfe loue and vaine glorie: thincke often vpon the miserie of this mortal life of ours; how bitter

bitter these vanities wilbe to our conscience at the howre of our death, how vncomely they be for a noble and generous hart, that they are but trifles, and babies for litle children to play withall, and such other considerations as these. Speak also earnestly and often against Vainglorie, although it seeme thou speakest against thy wil, dispraise it to the vttermost of thy power: for so thou shalt in a manner engage thy owne reputation to flie from that indeede, which thou so much condemnest in wordes: and many times by much speakinge against a thinge, we moue our selues to hate and despise it, though at the first we boare it affectiō. Exercise works of humilitie and abiection as much as thou canst, euē against thy owne inclination, for so thou shalt quickly get a habit of humility, & weaken the vice of vainglorie in such sort, that when the temptation assaileth thee, thy inclination wilbe now no more able to take part with the temptation,

tion, and thy soule will haue more strength to resist it.

2. If thou art inclined to couetousnesse, thincke often vpon the extreme follie, and madnes of this vice, which rendreth vs slaues to that drosse which was created to serue vs ; thincke how at our death we must leaue all, and that perhaps in the hands of them, that will scatter it as carelessly, as we had carefully scraped it together; & perchance in their hands, to whom it wilbe cause of their vtter ruine and damnation. Speake much against Auarice, & praise the contempt of worldlie pelfe . Enforce thy selfe often times to giue almes, and to put in vre the acts of charitie, and workes of mercie, and accustom some times to omitt some occasions of gaine and commoditie.

3. So if thou be subiect to the passion of idle and carnall loue, thincke how dangerous a follie it is, as well to thy selfe, as to other whome thy fancie may bring to be companions of thy perills.

perills. Consider what an vnseemely thing it is, to abuse and (as a man may say) prophane the noblest affection of our soule, in such vaine employments; how subiect this passion is to blame of the wiser sort, and how pregnant a token of extreme lightnes of vnderstanding. Talke often in praise of chaste behauiour, let thy discources be still in commendation of cleane and pure soules: and as much as is possible, endeavour to auoide all light behauiour, and all tricks and toyes of fond loue.

4. To be breief, in time of peace & rest, that is, when the temptations of those sinnes to which thou art most subiect, do not trouble thee, then exercise all the acts of the contrarie virtues thou canst, and if occasions of doing them, present not them selues, finde meanes to meete with the occasions, for so will thy hart be strengthened & armed, against future temptations.

1. **V**Nquietnes is not a simple and single temptation, but a source and springe from whence many other temptations take their beginnunge: I will speake a worde or two therof. Sadnes is nothinge els but a grieve and sorrow of minde, conceiued for some ill or damage, which is in vs against our will: whether this euill be outward, as pouertie, sicknes, contempt: or inward, as ignorance, lacke of deuotion, repugnance, temptation. For when the soule feeleth her selfe charged and burdened with any euill, she is aggrieved therat, and there enters sadnes into her: and presently she desireth to be deliuered and freed from it: and not without good reason: for every thinge naturallie desireth that which is good, and flieth, from that which is knowen or supposed to be euill. If the soule seeke out meanes to be

be freed from the euill which oppres-
seth her, and to be rid from the burden
of it for Gods loue, she will seeke those
meanes with patience sweetnes, humi-
litie, and repose of minde, expectinge
her deliuey more frō the prouidence
and goodnes of God, then from her
owne industrie, labour, and diligence.

2. But if she desire to be eased from
her vexation for selfe loue, then will
she torment and weerie, and trouble
her selfe in seeking the meanes of her
ease: as though it depended more of
her selfe, then of God. I say not that
she thinketh or iudgeth so, but that
she behaueth her selfe so carefullie,
so hastelie, and so earnestlie, as if
indeede she thought so. So that if
she meete not with that which she de-
sireth, presentlie and out of hand, then
falleth she into great vnquietnes, and
impatience; by which the former
vexation or euill, not departing from
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nes of hart, and losse of all courage; so that she iudgeth and deemeth her miserie to be past all remedie. Where thou seest, that sadnes, which had a iust and lawfull beginning, grounded vpon reasonable considerations, afterward engendreth vnquietnes, and vnquietnesse againe, addeth an increase of sadnes, which is exceeding perillous.

3. This Vnquietnes of mind, is the greatest ill that can come to the soule, excepting sinne. For as the seditions & ciuil discords of a common wealth, ar the vtter ruine & ouerthrow therof, and maketh it altogether vnable to resist the forraigne inuader: so our hart troubled and disquieted in it selfe, looseth all force and abilitie, to defend the virtues which it had purchased, and all meanes to resist the tentations of the ghostlie enemy; who at that time vseth all kinde of deuices and inuentions, knowinge that, according to the pro-uerbe, it is good fishinge in troubled water.

4. Vnquietnes proceedeth of an inordinate desire to be deliuered from the euill that one feeleth, or to obtaine the good that one desireth: and yet nothing maketh the euill worse, nor remoueth the good farther from vs, then doth vnquietnes and vnreasonable hastines. Birds do remaine fast in the nets & lime twigges, because finding them selues but a litle caught hold of, they beate and flutter vp and downe so eagerly, that they are more and more entangled in the snare. When thou desirest earnestly to be freed from any euill, or to obtaine any good; the first thing thou must doe, is to repose thy mind, and quiet thy thoughts and affects from ouer-hastie pourse of thy desire: & then faire and softly beginne to purchase thy wishe, takinge by order, and one after another, the meanes which thou iudgeth conuenient to the attaining therof. And when I say faire and softly, I doe not meane slowly and negligently, but without
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post hart, without trouble & vnquietnes: otherwise instead of attaininge to the effect of thy desire, thou wilt be more entangled in this labyrinthe of troublesome thoughtes, then before.

5. *My soule is alway in my handes, O Lord, and I haue not forgotten thy lawe;* said *Dauid*. Examine often euery day, at least morning and eueninge, whether thy soule be in thy hands, or some passion of vnquietnes hath robbed thee of it. Consider whether thou haue thy hart at commandement, whether it be not escaped and fled away from thee, to some vnrallie affection of loue, hatred, enuie, couetousnes, feare, ioye, sadnes: and if it be wandred astray, seeke it out presently, and bringe it backe againe gentlie to the presence of God, resigning it with all thy affections and desires, vnto the obedience and direction of his diuine pleasure. For as they that feare least they lose a thing which they loue wel, keepe it fast clasped in their hand: so
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in imitation of this great kinge, we should alwaies say from our harts: O my God my soule is in continual danger of being lost, and therefore I carie it alwayes in my hande, and for this diligent care of my soule, I haue not forgotten thy holy lawe.

6. Permitt not thy desires, be they neuer so litle, and of neuer so small importance, to disquiet thy minde: for after litle desires, come great ones, and finde thy hart more readie and disposed to be troubled and put out of order. When thou perceauest vnquietnes to enter, commend thy selfe to God, and resolue thy selfe to doe nothinge at all, that thy vehement desire exhorteth, vntill that disquiet be ouerpassed: vnlesse it be some thinge that cannot be differred: and then thou must with a gentle & quiet endeuour, withhold the current of thy affection, temperinge and moderatinge it as much as is possible: and after this resolve, doe that which is requisite to be done,

done, not as thy desire commandeth, but as reason prescribeth.

7. If thou canst discover the vnquietnes of thy minde to him that governeth thy soule, or at the least to some trusty and deuout frinde, doubt not but presentlie thou shalt find it appeased. For communicating of griefs of our hart, worketh the same effect in the troubled soule, that letting of bloud doth in the bodie of him that is in a continuall ague: and this is the remedie of remedies. So holy king Lewis gaue this counsel to his sonne. If thou feelest in thy hart, any thing that troubleth thee, tell it presently vnto thy confessor, or vnto some good frinde, and thou shalt beare thy greif very easily, through the comfort that he will giue thee.

Of Sadnesse.

CHAPTER XII.

1. **S**adnes that is accordinge to God (saith S. Paul) worketh penance

vnto

unto saluation : but *sadnes of the world* worketh death. Sorrow then and sadnes, may be good or bad, accordinge to the sundrie effects which it worketh in vs. True it is, that it produceth more naught then good : for it hath but onely two that are commendable; mercy, and penaunce; and six bad ones: anxietie, sloth, indignation, iealousie, enuie, and impatience : which caused the wiseman to say . *Sorrow killeth many, and there is no profit in it:* because for two profitable streames which flow from the spring of sadnes , there are six other starke naught, that runne from the same head.

2. The enimie vseth sadnes as a fit disposition to exercise histemptations against the iust; for as he endeouours to make the wicked ioyous and glad in their sinnes ; so doth he go about , to make deuout persons , sad and heauie in their good actions . And as he can by no meanes procure euill to be committed , but by making it seeme pleasant

saunt & delectable, so he cannot withdraw men from doing that which is good, but by making it appeere distastfull, sad, and displeasinge. He taketh delight in sadnes, because he him selfe is sad and melancholike, and so shalbe eternally: therfor would he haue euery one be like him selfe in sorrow.

3. This proposterous sadnes, troubleth the minde, putteth it into disquiet, assaulteth it with vnreasonable feares, giueth a bittrer tast to the sweetest deuotiōs, dulleth & ouerthroweth the braine, depriueth the soule of resolution, iudgement, and courage. To be short, it is like a hard winter, that cutteth away al the beauty of the field, and swalloweth all liuinge creatures: for it bannisbeth all sweetnes from the soule, and lameth her in the vse of her powers and faculties. If thou chaunce to be assailed with this dangerous heauinesse, Philotheus, practize the remedies ensuinge.

4. *Is any body sad* (saith S. Iames) let

him

him pray. Prayer is a soueraigne remedie, for it lifteth vp the soule vnto God, who is our onlie ioye and consolation: but when thou prayest in sadnesse and sorow, vse affections and wordes which tend to confidence and loue of God, as: O mercifull father, most bountifull and pitifull God, my sweet Sauour; O God of my hart, my ioye, my hope, my deere spouse, the welbeloued of my soule, and such like.

5. Striue manfullie against the inclinations of sorrow: although al thy actiōs & exercises, during the time of this sad passion, seeme vnto thee to be performed coldlie, heauily, and slackly: omitte them not for all that, for the enemy who pretendeth to wearie vs from doing wel by sadnesse, seeing that notwithstanding this deuice of his, yet we follow our woonted exercises, & that being performed against all this repugnance of heauie passions, our workes are of greater valew and merit, he leaueth to afflict vs any more therewith.

6. Sing spirituall songs sometimes; for the deuill hath often times left off his troublesome operation by such meanes: witnesse the bad spirit that obsessed Saul, whose violence was repressed by Dauids melodious and sacred Psalmodie.

7. It is also good to diuert our thoughtes by externall occupations, varied and chaunged as much as we can: that so our minde may be withdrawn from the sad obiekt, and the spirits be heated and purified, sadness being a passion of a cold and drie complexion.

8. Exercise many externall actions with feruour, although it be without gust or spirituall feelinge: embracing a crucifix, and applying it straightly to thy brest, kissing the feete and handes of it with reuerence, stretchinge thy eyes and handes vnto heauen, liftinge vp thy voice vnto God by wordes of loue and confidence, such as follow:
My welbeloued is myne, and I am his: My

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Welbeloued is vnto me a posy of myrrhe, he shall remaine betwixt my beastes . Mine eyes doe melt into teares vnto thee, o my God saying , When wilt thou comfort me? O Iesus, be Iesus to me: liue sweet Iesus in my soule , and my soule will liue in thee. Who can separate me from the loue of God? and suck like.

9. Moderate disciplines are not amisse. Because this voluntary affliction applied outwardly, obtaineth inward consolation from God: and the soule feelinge paine without, diuerteth her selfe from thinckinge of those which molest her within. Frequenting also of the holy communion is an excellent cordiall: for that heauenly bread strengtheneth the hart, & reioiceth the spirit.

10. Discover all feelinges, affects and suggestions which proceede from this spirit of sadnes, manifest them sincerelie and faithfullie to thy guide and confessor: seeke the companie of spirituall persons , and be with them as much as thou canst, during the time of

thy sadnes. And last of all, resigne thy selfe vp to the handes of God, preparinge thy selfe to suffer this heauinesse and sorrow patiently, as a iust punishment of thy vaine myrthe and pastimes: and doubt not at all, but that God, after he hath tried thee, will deliuer thee from this euill.

*Of spirituall and sensible Consolations,
and how one must behaue himselfe
in them.*

CHAPTER XIII.

I. **G**OD continueth and gouerneth this great world in a perpetual vicissitude or enterchaunge of night into day, spring into sommer, sommer into autumnne, autumnne into winter, and winter, into the springtime againe: and one day is neuer in all thinges and points like to another: some are clowdie, some bright-shining, some rainie, some drie, some windie, some still and louelie. A varietie is this, which giueth exceedinge beautie to the whole world.

world. The like is with man, who according to the saying of the auncient sages, is an abridgment of the world, or an other litle world: for he also is neuer in the same estate, his life passeth like waters ebbinge and flowinge in a perpetual diuersitie of motions, which some time lift him vp by hope, some time carie him to the right hand with consolations, some time waste him to the left hand with afflictions: and not one day, no not so much as one onely hower of all his life, is in all points like another.

2. This is a necessary aduertisement which I set thee downe: we must do our best to haue a continuall and inuincible indifferencie and equalitie of hart, amid this wonderfull inequalitye of occurrences. And albeit all things do chaunge and turne giddilie round about vs, yet must we stand steadfastly & vnmoveably, alwaies looking and aspiring towards our God. Let the ship take what route it list, let it singe

towards east, or weast, north, or south, what winde soeuer driueth it, neuer wil the cōpasse looke any other way, but towards the faire pole-starre. Let al turne vpside downe, not only round about vs, but euen within vs, let our soule be sorrowfull, or ioyfull, let it be in peace, or trouble, in sweetnes or bitterness, in light, or in darknes, in tē-tation, or in repose, in tast, or out of tast, deuout, or vndeuous, let the sunne burne and scorche it, or the deaw moisten & refresh it: yet alwaies must the point of our hart, our spirit, our superior will (which is our card or cōpasse) looke incessantly, and tend continually, towards the loue of God her Creator, her Sauour, and her onely happiness and soueraigne good. *Whether we liue or die* (saith the Apostle) *we belong to God. And who shalbe able to separate vs from the loue of God?* nothinge shalbe able to dissolue and vndoe this loue, neither tribulation nor distresse, nor anguish, nor death, nor life, nor present

present, nor future dolours, nor the feare of imminent dāgers, nor the subtilitie of malicious spirits, nor the sublimitie of consolations, nor the depth or profunditie of afflictions, nor the tendernes, nor drinesse of hart, nor any other thinge shal separate vs from this holy charitie, founded and grounded in our Sauour Christ Iesus.

3. This absolute and perfect resolution, neuer to forsake God, or abandon his sweet loue, serueth for a counterpoise to our foules, to keepe them in holie indifferencie, admidst the inequalitye and diuersitie of motions and chaunges, which the condition of this life bringeth. For as the litle Bees ouertaken with a storme in the fieldes, charge themselves with grauel-stones, to ballaunce them selues in the ayre, that they may not so easilie be caried away by the winde: so our soule by a continually resolution embracing the precious loue of God, continueth constant in the midst of the inconstancie

and mutabilitie of consolations and afflictions, spirituall and temporall, interior and exterior. But besides this generall doctrine, wee stand in neede of some particular documents.

4. First then, I say, that deuotion consisteth not in that same sweetnes, softnes, comfort, or sensible tendernes of hart, which moueth vs to teares and sighes, and giueth vs a certaine delicious tast, and a kind of content and satisfaction in our spirituall exercises. No (my deere Philotheus) deuotion, and that manner of tendernes of hart, is not all one thing. For manie soules haue this supple quality, and those sensible consolations, which for all that let not to be verie vicious, and consequently, want the true loue of God, and haue no true deuotion at all. Saule persecuting poore Dauid to the death, who fled from him into the wilderness of Engaddi, entred all alone into a vast caue, where Dauid and his people lay hidden. Dauid, who at this occa-
sion

sion might haue killed him a thousand times, spared his life, and would not so much as put him in feare: but suffered him to goe foorth quietly at his pleasure, called after him, to declare vnto him his innocencie, and to giue him to vnderstād, that he had been at his mercie. Wel heerupon what did not Saul to shew that his hart was mollified towards Dauid? he called him his childe, fel into plaine weeping, to praise him, to confesse his meeknes, to pray vnto God for him, to presage and foretel his future greatnes, and to commend his owne posteritie vnto him. What greater sweetnes, & tendernes of hart could he make shew of? and yet for all that, he had not chaūged his cāckred mind, nor left off his rancorous intention, but continued persecuting Dauid as cruellie as before. Euen so there may be found many persons, that considering the goodnes of God, and the dolefull passion of our Sauour, doe feele great tendernes of hart, which forceth

them to sighe, to weep, to blesse, and praise God, and giue him thancks verie feelingly, at least verie sensible; in so much that one would iudge their hart to be seased and possessed with a mightie deale of deuotion: But when the matter comes to the prooffe, we shall finde, that like as short sodaine shewers of a hot summer, falling in great bigges droppes vpon the earth and not pearcing it, serue for nothing els but to produce tode-stooles and mushrooms: Euen so the teares & tendernes of these men, falling vpon a vicious hart, and not penetrating it, be altogether vnprofitable. For notwithstanding all these great dropps of sensible deuotion, they will not part from one dodkin of their euell gottē goods, not renounce one of all their crooked and peruerse affections, nor suffer the least incommoditie in the world, for the seruice of our Sauour, for whose sake they wept so earnestly. So that the good motions which these

poore

poore soules felt, are nothing but spirituall Mushrooms, and are not onelie no true deuotion, but oftentimes great flights of the deuil, who noursling the vp in these false consolations, makes them remaine contented and satisfied therewith : that so they should search no farther for true and sound deuotiō which consisteth in a prompt, resolute, actiue, and constant will, of putting in execution that which they know to be agreable to Gods pleasure.

5. A litle child will weepe tenderly if he see his mother launced when she is let bloud : but if his mother at the same time demand an apple, or a paper of comfits which he hath in his hands, he will by no meanes let it goe from him, demand it thee neuer so sweetly. Such for the more part are these tender deuotions, considering the stroke of the speare, which pearced the hart of our Sauour, we weepe bitterlie therefore : And alas (my Philotheus)

it is right well donne to bewaile the sorrowfull death and wofull passion of our father and redeemer, but why then do we not giue him the apple which we haue in our hands, seeing he asketh it vs so earnestly, to wit, our hart, the only fruiſt of loue, which our deare Sauour requesteth of vs? Wherefore resigne we not vnto him so manie pettie affections, delights, and selfe pleasures, which he would pull out of our hands and cannot, because they be our babies, they be our comfits of which we be more fond, then desirous of his heavenly grace? Ah Philotheus, these be babie loues, litle childrens frindships, tender indeed, but feeble, but fantastickall, but fruiſtlesse, and without effect. Deuotion then, consisteth not in such tender and sensible affections, which sometimes proceede of a nature or complexion in it selfe soft, supple, apte and easie to receaue any impression; but sometimes of the craſte of the diuell, who to busie vs vnprofitable

fitable about such trash and droguery, stirreth vp our fantasie to the apprehension fit for to receaue such motions.

6. Yet these selfe same tendre and sweet affections, are manie times good and profitable, for they prouoke the appetite of the soule; comfort the spirit, and adde to the promptitude of our deuotion, a kinde of iollitie and cheerfulness, which maketh our actions comelie and delightfull, euen in outward shew and appeerance. Which is the gust or tast that one feeleth in diuine and heauenly matters, of which Dauid exclaimeth : *O Lord how sweet are thy wordes to my taste? they are sweeter then honny to my mouth.* And indeed the least and meanest contentment of deuotion which we receaue in holy exercises, is better in all respects, then the most excellent recreations & pleasures of the world. The breasts, & milke, that is, the fauours of the heauenly spouse, are sweeter & pleasaunter to the soule, then the daintiest and
most

most pretious wine of earthly delights. He that once hath tasted them, esteemeth al other comforts, but gaulle and wormewood. As they that holde the hearbe Scitique in their mouth, tast so pleasaunt a sweetnes, that they feelee neither hunger nor thirst for the while: so they, to whome God hath imparted this celestial Manna of inter-nall consolations, can neither desire, nor receaue the contentments of the world, at least to take any pleasure in them, or to sette their affections vpon them. They be tastis giuen before hand, of the immortall delights which God hath laid vp in heauen for the foules that searche after him: they be the sugred comfits and carowaies which he giueth vnto vs, as his litle children to allure vs: they be the cordiall waters which he presenteth to strenghten them, and manie times they be handsels, or pledges of euerlasting felicitie.

7. They say that Alexander the great,
sailing

sailing in the maine sea, discovered before the rest of his cōpanions, the land of the happie Arabia, by the smell of the sweet odours which the winde brought with it, & therupon receaued him selfe, and gaue great encouragement, to his fellow-soldiours: so oft times in this mortall life, we receaue these delights and pleasures of deuotion, which no doubt present vnto our memorie, the ioyes and delights of the happie land of heauen, wherunto we doe all faile and aspire.

8. But thou wilt say, since there are some sensible consolations that be good, and come from God, and other some that be vnprofitable, and pernicious, proceedinge either from nature, or from the enemy, how shall I distinguish the one from the other, and discerne the vnprofitable, from those that be good. It is a generall rule (my Philotheus) for all the passions and affections of our soule, that we must know them by their fruits: our soules

les be as it were trees ; affections and passions be the bowes and braunches ; works and actions be the fruits. It is a good soule , that feeleth good affections , and the affections are good , which bringe foorth in vs great effects of holie actions. If the delights, the tendernes, the consolations which we feele in spirituall exercises, do make vs more humble , more patient, tractable, charitable, fuller of compassion towards our neighbour ; more feruent in mortifying our concupiscence and naughtie inclinations ; more constant in our good exercises and resolutions, more meek and supple, and pliable to those whome we ought to obey ; more simple and sincere in our liues: then, without all doubt, Philotheus, they are from God. But if these delights haue no sweetnes, sauing on-lye for our owne selues , if they make vs curious, peeuish, sower, fullen, impatient, stubborne, fierce, presumptuous, hard - harted towards our
neigh-

neighbours, if therefore esteeming our selues alreadie pettie Saints, we will no more be subiect to correction, nor direction, then deere Philotheus, beware of them, then doubtlesse they be false and pernicious consolations. A good tree cannot bring forth any other but good fruiſts.

9. When we receaue these delights and comforts in our exercises, we must. 1. First of all, humble our selues profoundly before almighty God: and take heed of saying to our selues by reason of these sweet comforts: How perfect, how good am I become? No Philotheus, not so, these be good thinges in deede, but they make vs neuer the better for hauing them: for as I haue said, deuotion consisteth not in them, but let vs saie and thincke from our hartes: O how good is God to such as hope in him, to the soule that seeketh after him! He that hath sugar meltinge in his mouth, cannot properlie say that his mouth is sweet, but

but that the sugar, which is in his mouth, is sweete to his mouth: So though these spirituall delights be verie good, & that God who imparteth them to vs is exceeding good, yet followeth it not, that he which receaueth them, is good. 2. Let vs acknowledge our selues as yet to be litle children, and that we stand in need of milk: that these sugred confits be giuen vs, because as yet our spirit is tender and delicate, and therefore needeth allurements and baytes, to be drawen withall to the loue of God. 3. But after that, speaking generallie, and ordinarily, let vs receaue these graces and fauours humbly, and reuerently, esteeming the exceeding pretious, not so much for that they are in them selues, as that it is the hand of God which powreth the into our hart. As a louing mother to allure her child, putteth her owne self the sugred confits into his mouth one, by one, sweetly smiling, & tenderlie parliying with him the while: for if the child had

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had witt & vse of his reason, he would much more esteeme, his mothers cherishing embraces, then the sweetnes of the confits, be they neuer so daintie. So it is much Philotheus to receaue and feele in our soules this sweetnes of deuotion: but it is the sweet of all sweetnes to consider that God, with his louing and fatherlie hand, putteth them as it were into our mouth, to our hart, & soule. 4. Hauing receiued the thus in humble and reuerend wise, let vs employ them whollie according to the intention of the giuer. And wherefore think yee, dooth God bestowe these sweet comforts vpon vs? to make vs sweete towards euery body, and amorous towards him. The mother giues comfits to her litle child to make him kisse her: let vs likewise kisse our blessed Sauour, who maketh much of vs by these consolations: to kisse our Sauour, is to obey him, to fullfill his will, to folow his rules and counsell: in a word, to embrace him &

& tenderlie and louinglie with obedience and loyaltie. The day therefore in which we shal receaue any spirituall consolation, we must employ it most carefullie, & endeouour to spende it diligently in Gods seruice and honour. 5. Beyond all this, we must frō time to time renounce in our hart all this sweetnes, tendernes, and consolation, separating our affection from it as much as we can: protesting, that albeit we receaue these fauours humble, and loue and esteeme them, because God sendeth them to vs, as it were dishes and dainties frō his owne table, to prouoke vs the more to his loue: yet it is not those delights that we seek & desire, but God him selfe & his perfect loue; not the comforts, but the comforter; not the sweetnes, but the sweet Sauour that giues them; not that tendernes of delight, but him that is the delight of heauen and earth. And in this affectuous abrenunciation of these delights, we must dispose our selues,

selues, to perseuer constant and firme
in the holy loue of God, though in
all our life longe, we should not tast
one dramme of consolation: and pro-
cure vnfainedly, to say as well vpon
the mount of Caluary, as on the moūt
of Thabor, *O Lord it is good for me to be
with thee*, be thou in torments vpon
thy Crosse, or be thou in glorie in hea-
uen. 6. To conclude I aduertise thee
that if thou shouldest chaunce to feele
any extraordinarie aboundāce of such
consolations, tendernes, sweetnes, de-
uout teares, or some vnwoōted thing:
that then thou conferre it faithfullie
with thy spirituall conductour, that he
may teache thee how to moderate and
behaue thy selfe therein. For it is writ-
ten. *Hast thou found honny? eate of it but
as much as is sufficient.*

*Of Drynesse and barrenesse in our spi-
rituall exercises.*

CHAPTER XIV.

THus then must thou behaue thy
self, as I haue now described in
time

time of spirituall comfort: but alas
(Philotheus) this faire weather wil not
last alwaies: and the time will come,
when thou shalt be so destitute, and
deprived of all feelinge of this deuotion,
that thy soule will seeme vnto
thee a fructlesse and barren field, or a
desart wildernesse, in which there appears
neither cawlie, nor path-way to
finde God, nor anie dewe of grace to
moisten and water it, through excessive
drienes, which threatneth to reduce
her altogether to dust. Alas the
poore soule in this case deserues compassion,
and especially when this desolation
is vehement: for at that time
like holy David, she feedeth her selfe
with sad teares night and day: meane
while the enemye by a thousand suggestions
endeuours to driue her to despair,
and mocketh her bitterly, saying in
derision, wretche, where is thy
God nowe in thy distresse? by what
meanes wilt thou find him out? who
shall euer be able to restore thee the

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2. And what wilt thou doe at that time Philotheus? consider from what cause so great a miserie proceedeth: for oft times, we our selues are the cause of our owne drieness and desolation, in the exercises of the spirit. 1. As a careful mother denies to giue sugar to her child, when she sees him troubled with the wormes: so God taketh away his consolations from vs, when we take some vaine pleasing in them, and are subiect to the worme of ouerweening to selfe conceipt, and opiniō of our owne good progresse in deuotion. *O my God (sayth the psalmist) it is good for me that thou hast humbled me. Yes in deed, it is verie profitable for me, for before I was humbled, I did offend thee.*

3. When we neglect to gather the sweetnes & deliciousnesse of the loue of God in due time, then in punishmēt of our slothfulnesse, he absenteth his delights from vs. The Israelites in the desert that gathered not Manna earlie in

in the morning, could not finde any after the sunne rising, for then was it all melted with the heate of the sunne.

4. We are also sometimes layde in the bed of sensuall contentment, and transitorie cōforts, as the sacred spoule was in the Canticles, the bridegrome cometh, and knocketh at the dore of our hart, and inspireth vs to returne to our spirituall exercises: but we play the niggardly chapmen with him, for it angereth vs to leaue off our toyes, & to separate our selues from our false delights. For this cause the true louer of our soules goeth his way from vs, and letteth vs lie as we list: but afterward when we would faine finde him out, we haue much a doe to meet with him, and deseruedlie; because we were so vncourteous and faithlesse vnto his loue, as to refuse to folow worldly vanities. Ah: yf then as yet thou hast some of the branne of Egypt remaining: thou shalt then haue not a ior of the heauenly Manna. Bees detest a
kind

kinde of artificiall odours: and the sweetnes of the holy Ghost, cannot agree with the sophisticated delights of the world.

5. The double dealings, and flights which thou vset in confessions, and spirituall cōmunications with the conductour and maister of thy soule, many times is the cause of this drought and barrenesse: for if thou lie to the holy Ghost, no maruaile if he withdraw his consolatiōs from thee. Thou wilt not be simple, plaine, and without guile, as a little child is: thou shalt not then enioy these spirituall comfits, giuen only to Gods litle children.

6. Thou art filled and glutted with worldlie contentmentes, no wonder then if spirituall delightes come not to thy table, or haue no good tast in thy mouth: Deues allreadie filled (saith the anciēt prouerbe) do thincke cherries bitter. *He which filled the hungrie with good thinges (saith our blessed Ladie) sendeth the rich away emptye.*

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They

They that be rich worldly of vanities,
are not capable of spirituall treasures.

7. Halt thou conserued wel and
carefully the frui&ts of cōsolations al-
ready receaued? then shalt thou receaue
more store againe: for to him that hath,
more shalbe giuen: and he that hath
not, what was giuen vnto him, (negli-
gently leeing that which he receaued)
euen that he hath, shalbe taken away
from him: that is, he shalbe deprived of
the fauours and graces, which were
prepared for him. The raine quickneth
the plantes that be greene, but from
them that be not greene, it taketh a-
way altogether all likelyhood of life
& growth, for it rotteth them wholly.

8. For manie such causes doe wee
loose comfort in deuotion, and fall into
barrennes and drieness of spirit. Let vs
then examine our conscience, and see
whether we can finde in vs such faulty
causes as these. But note, Philotheus,
that this examination is not to be
made with vnquietnes of minde, or o-
uermuch

uermuch curiositie, but after thou hast faithfullie considered thy going awrie in this respect, if thou finde the cause of the euill in thy selfe, giue God thanckes, for the harme is halfe healed, whose cause is discovered. Yf on the other side, thou finde out no cause in particular, which may seeme vnto thee to haue occasioned this desolation, busie not thy selfe about any more curious searche for it, but with all simplicitie, without examining any more particularities, doe this which I will tell thee.

9. First of all humble thy selfe reuerently before the eyes of God, acknowledging thy miserie, thy frailtie, the nothing that thou art in thy selfe. Alas what am I, when I am left alone to mine owne prouidence? nothinge els, O Lord, but a drie barren ground, that full of gappes, and riftes, witneseth the drough it suffereth, for want of heauenly dewe: and the winde of tentation in the meane time doth dis-

sipate it, conuerted into fruitlesse dust.

2. Cal vpon God and demaund of him his spirituall ioye . *Render vnto me, O Lord, the ioy of thy saluation . My father, if it be possible , lett this cuppe passe from mee .* Gett thee away o thou vnfruitfull Northen winde, which driest vp the sappe and iuice of my soule , and come o prosperous winde of consolations, and breath gently on my poore garden, and then these good affections will spread abroad the odour of their sweetnes 3. Goe to thy Confessour, open thy hart vnto him, make him see, cleerlie all the plights and corners of thy soule : take his aduice simply and humbly: for God that infinitely loueth obedience, maketh often times counsels taken from other men, proue very profitable, especially giuen by conductours of soules, albeit otherwise there be no great likelyhood , that they should preuaile: as he made the waters of Iordan healthful to Naaman, which Elizeus, without any appeerance at all

of humane reason, ordeined him as a bath for his leprosie.

10. Al this being donne, nothing is so profitable, nothing so fruitful in the time of these spirituall desolations and barrenesse, as not to be ouermuch desirous of being deliuered from this aggreeuance or calamitie. I say not but that we may simplie & quietlie wishe to be eased of so great a burden: but my meaninge is, that we should not too earnestly affect this ease, and freedom from this desolate state of mind, but hartely resigne our soule to the prouidence of God; that so long as it pleaseth him, he may vse our poore seruice, amid these troublesome thornie brakes, and comfortlesse deserts. Let vs say to God at these times. O father, if it be possible, lett this cup passe away from me: but let vs withall from our verie hartes, adioine the wordes followinge of our blessed Sauour: let not my will be donne, but thine: vpon this good resolution let vs rest, and

repose. For God seeing vs constantly perseuer in this holy indifferency, will comfort vs with many graces, and fauours: as when he saw Abraham resolved to deprive him selfe of his sonne Isac, he was contented with this his indifferency, and pure resignation, cōforting him with a heauenly vision, and with most admirable benedictiōs. We must then in al kinde of afflictions, as well corporall as spirituall, in what soeuer distractions, or subtractions of sensible deuotiō happening to vs, with great courage, and resignation alwaies say: *Our Lord gaue me consolations, and our Lord hath taken them from me; his holie name be blessed.* For persiltinge in this humilitie and submission, he will restore vnto vs his delicious fauours, as he did vnto Iob, who vsed the afore-said wordes constantlie and vnfainedly in all his desolations.

II. Finallie my Philotheus, amidst all these sterilities and desolations, let vs not loose courage, but expecting patientl

tiety the returne of spiritual delights,
keepe on our iourney, follow our ex-
ercises of deuotion, multiplie good
workes and holy actions: & not being
able to present to our spouse, liquid
conserues, present him drie confitures:
for all is one to him, provided that the
hart which offereth them, be perfectly
resolved to perseuer loyallie in his
loue. When the spring time is faire and
pleasaunt, the do the Bees make more
honnie, and fewer young impes: for
the good wether fauouring them, they
are so busie in gathering the sappe of
sweet flowers, that they forgett the
generation of their young ones. But
when the spring time is troublesome
with gloomy cloudes and windie stor-
mes, they gett more impes, and lesse
honnie: for being not able to flie a-
broade to their gatheringe of honnie,
they employ them selues to multiplie
their race, & to people their common
wealthe. So chaunceth it oft-times,
my Philotheus, that the soule in the

faire weather of spirituall cōforts, busieth herselfe so much in gatheringe them together, and suckinge that heauenly iuice out of them, that in the abundance of these daintie delights, she produceth fewer good workes: & contrariwise amid the bitternesse of clowdie desolations, seeing her selfe destituted of those spirituall delights of deuotion, she multiplieth solid workes of edification so much more seriously, and aboundeth in fructifying of true virtues of patience, humility, abiection, resignation, and abnegation, of all selfe will and selfe loue.

12. It is then a great abuse and error of manie, especially of weimen, to beleue, that the seruice which we doe to God without this pleasant tast, and sensible delight, and tendernes of hart, is lesse agreable to his diuine maiestie: for cleane contrarilie, our actions are like vnto roses, which though being freshe and flourie, they haue a better grace and shew, yet when

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they are drie they haue a sweeter odour: so though our workes done with tendernes of deuotion, be more acceptable to vs our selues, to vs I say, that consider only our owne delight: yet when they are exercised by vs in time of drinesse and barrenesse of spirit, then haue they a goodlier estimation, and a better odour in the presence of God. In time of desolation, our will carieth vs (as it were by meere force) to the seruice of God, and consequently that will must needes be more vigourous and constant, then the will which we haue of seruinge God in time of comfort.

13. It is no such great matter to serue a prince in time of peace, and in the pompe and pleasures of the courte, but to serue him constantlie in time of trouble and persecution, and in warre, that is a true marke of constancy and royaltie. Saint Angela de Fulgino saith, that of all prayers, that is most acceptable to God, which is made by

force and meere constraint, that is, whereunto we apply our selues willingly, nor for any tast or delight which we feele in it, nor by our owne inclination, but meerly, purely, and only to please God: wherto our will driueth vs, as it were against our will, forcing and violently repelling the drieneffe, and contradictions, which oppose them selues against it. The same say I of all sorts of good workes, that the more contradiction we finde in exercisinge them, be it exterior, or interior, the more are they prized and esteemed in the court of heauen. The lesse of our owne particular interest that there is in the poursuite of virtues, the more doth the puritie of the loue of God shine in it. A litle childe will easilie kisse his mother, when she giueth him honnie and sugar, but it is a signe of greater loue, if he kisse her after she hath giuen him wormeseed, or bitter potions.

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The former discourse is explained, and confirmed by a notable example.

CHAPTER XV.

1. **T**O make this instruction more euident and intelligible, I will recite an excellent peece of the history of S. Bernard, in such manner as I find it set downe in the learned and iudicious writter therof. He saith then in this wise. It is an ordinarie thinge, almost vnto all the that beginne to serue God, and are not yet experienced in the subtraction of grace, nor in spirituall vicissitudes or enterchanges of consolations and desolations; that the tast of sensible deuotion, & that sweet acceptable light of minde (which maketh them hasten themselves in the way of God) being withdrawn from them, they presentlie growe out of breath, and fall into pusillanimitie and sadnes of hart. They that be of iudgement and vnderstanding, doe render this reason therof: that nature accor-

ding to reason cannot long endure (as as man might say) fasting, and without anie kind of delight or entertainment at all, but needes must haue some contentment, either terrestriall or celestiall. But as soules lifted vpp aboue them selues by tast and triall of heauenly treasures, doe easilie renounce the delightes of all sensible obiects; so when by Gods disposition and ordinance that spiritual ioy is taken from them, findinge them selues also on the other side deprived of corporal solace, and being not yet accustomed to expect with patience, the returne and rising of the true sunne of grace, it seemeth vnto the, that they are no more in heauen or in earth, but that they be buried in perpetuall darknes. So that as litle children newlie weaned, hauing lost their mothers dugges, they do languishe and sigh and grow froward and troublesome, principally to their owne selues.

2. This then happened in the voiage
wherof

wherof we speake, vnto one of the troupe, called Geoffrie of Peronne, but newlie dedicated to the seruice of God. He being sodainlie become drie in his deuotions, destituted of his woonted consolations, possessed with a kinde of inward darkenes, began to call to memorie the world, his frindes, his parents, and the great meanes that but lately he had left behind him. By which memorie, he was assaulted with so cruell a temptation, that not being able to hide it in his behauour, one of his trustie frindes perceaued it, and hauinge found opportunitie, ioyned him selfe to him, and asked him sweetly in secret: what meaneth this change Geoffrie? How cometh it to passe, that contrary to thy wount, thou art become so pensue and afflicted? Ah my brother (answered Geoffrie with a deepe sigh) I shall neuer more be merrie so long as I liue. The other moued with cōpassion at these words, with a fraternall zeale, went and told all

all this to their common father S. Bernard: who perceauinge the danger, went into a church there by, to pray to God for him, & Geoffrie in the meane while ouerwhelmed with sadnes, reposing his head vpon a stone, fell fast a sleepe. But after a litle while, both of them arose, the one from praier with his request dispatched in the high court of heauen, the other from sleepe with so pleasaunt and smilinge a countenance, that his deere frinde mervailinge at so great & sodaine a chaunge, could not refraine from obiectinge vnto him louingly, that which a litle before he had aunswered him. Then Geoffrie replied: if I told thee before, that I should neuer in my life be ioyfull, now I assure thee, that I shall neuer in my life be sorrowfull.

3. This was the successe of the temptation of that deuout personage, and marke in it (my deere Philotheus) 1. First that God ordinarilie giueth some fore-tasts of heauenlie ioy, to such as
newlie

newlie enter into his seruice: so to draw them from earthlie pleasures, & encourage them in the poursuite of the loue of God: iust as a mother to intice and allure her litle child to her breasts, laieth honnie vpon her teats. 2. That notwithstanding the same good God, which according to the disposition of his wisedome, taketh from vs this milke & honny of consolations, to the end that weaninge his children in this manner, they might learne to cate the drie, but more substantiall bread of liuely and sound deuotion, exercised by the triall of distast and desolation. 3.

That sometimes very vehement temptations arise amidst these desolate and drie discontentments of sterilitie of spirit: and then it behoueth vs to resist these temptations constantlie, for they come not from God; but withall we must patientlie suffer this desolate estate, of want of spirituall feelinge in our deuotions, for God hath ordeined and disposed it for our exercise and merit.

merit. 4. That we must not leese hart and courage amonge these inwarde griefes, nor say as this good Geoffrie did, I shall neuer be ioyfull hereafter: for in the night season, we must expect the daylights approache; Againe in the fairest weather of the spirit, that we can haue, we must not say now shall I neuer be sadde hereafter; No, for as the wise man sayes, in time of prosperitie, we must be mindful of aduersitie, and in our trauailes, hope for rest: and as well in the one occasion as in the other, we must allwayes humble our selues. 5. That it is a soueraine remedie to discover our euell vnto some spirituall frind, that may be able to comfort vs.

4. In fine for conclusion of this so necessarie aduertisement, I note, that as in all other things, so in these drie sterilities of our spirit, God and the deuill haue contrarie pretentions. For God would thereby bring vs to puritie of hart, to a generall renunciation of

of our proper interest in his seruice, and to a perfect depofing of our owne wiles. But the deuill goeth about by the fame way to lead vs to pusillanimitie, to abate our courage, to make vs fteppe a fide to fenfible paffetimes, and at lenght to render vs yrkefome and loathfome to our felues, and others that liue with vs; that fo deuotion may be diminished, and defamed. But if thou obferue diligentlie thefe leffons which I haue giuen thee, thou fhalt augment thy perfection in thofe exercifes, which thou performeft in time of thefe interiour afflictions: whereof one worde more before I make an ende.

5. Sometimes thefe diftafts, this drouth & barrennes of fpirit, doe proceed from the indifpofition of our bodie: as when through too much watching, labouring, fafting, one findeth him felfe ouerloadē with weerineffes; droufines, heauines, and fuch like infirmities; which although they depend of

of the bodie, yet lett they not to hinder and trouble the spirit, by reason of the straight bond with which they are tied one to another. In these occasions, we must alwaies be mindfull, to produce many acts of virtue, with our spirit, or superiour will: for although all our soule seeme to be ouer-laid with sleepe and droulines: yet the actions of our spirit euen in that state, are exceeding acceptable to God. And we may say in this case with the sacred spouse, *I sleepe, but my hart watcheth.* And as I said before, though there be lesse delight in this labour of spirit, yet is there more virtue and merit. The remedie in such occurrences is, to ease the bodie with some kinde of lawfull delight and recreation. So S. Francis ordained that his religious should vse such moderation in their labours, that the burden of the should not depresse and ouerthrow the spirit.

6. And since we haue mentioned S. Francis, let vs remember his exāple, who

who was on a time him selfe so vexed and tormented with a profound melancholie, that he could not choose but declare it in his behauiour. For yf he would conuerse with his religious, he knew not how; if he withdrewe him selfe, from their conuersation, it went worse with him; abstinence and mortification of his flesh, ouerwhelmed him, and praier eased him not all. And in this sort remained the glorious father, the space of two yeares, so that it seemed vnto him, that in a manner, God had forsaken him. But at lenght after he had so long and so patientlie suffered this rude and vehement tentation, our Sauour in a moment restored to him the happie tranquillity and repose of his spirit. This haue I said, to shew that the greatest & faith-fullest seruants of God, are subiect vnto these aduersities & afflictions of mind: & that therfore those that are lesser in Gods booke, be not dismaied if some times they happen vnto them.

THE

THE FIFTH PART OF THE INTRODVCTION, CONTAINING EXERCISES and instructions to renew the soule, and confirm deuotion.

*That we renew euery yeare our good Pur-
poses by the exercises followinge.*

CHAPTER I.

I. **T**HE first and principall
point of these exercises,
consisteth in knowing the
importance of them. Our
weake & fraile nature, falleth very ea-
sily from her good affections and re-
solutions, through the bad inclina-
tions of our flesh, which lie heauie
vpon the soule it selfe, and draw her
still downwards, if she strue not oft
times to lift vpp her selfe by maine
force of resolution: as birds fall sodain-
ly to ground if they multiplie not the
spreading and wauing of their wings,
to mainteine their flight aloft in the
ayre.

ayre. For this cause, deere Philotheus, thou must very often repeat the good purposes which thou hast made to serue God, for feare least neglectinge to doe so, thou tumble downe to thy first estate, or rather into a farre worse estate. For spirituall falles haue this propertie, that they cast vs alway lower, then was the estate from which we ascended vp to deuotion.

2. There is no clock, be it neuer so good, or so well sett, but it must be wound vpp twise a day at least, morninge and eueninge: and moreouer at least once a yeare, be taken all in peeces, to scoure away the dust which it hath gathered, to mende broken peeces, & repaire such as be worne. Euen so he that hath a true care of his soule, should wind it vp to God euening and morninge by the foresayd exercises, and besides at diuerses times, make a reuiew of his estate, and at least once a yeare, take it downe and consider precisely al the peeces therof, that is, al his passions,

passions, affections, and motions, that all faults and defects found out, it may out of hand be redressed. And as the clockman with some dedicate oile, annointeth the wheeles iunctures & gins of his clock, that the motions may be more easie, and the whole be lesse subiect to rust; so the deuout person, after he hath in this sort taken downe his hart to reuiew & renew it, should annoint it with the Sacraments of Confession, and the holy Eucharist. This exercise wil repaire thy weather-beaten forces, enflame thy hart, make thy good purpose sprout out a fresh, and thy virtues flourish anew. The ancient Christians diligentlie, practised it vpon the anniuersarie feast of our Sauours Baptisme, or Twelue daie: on which (as witnesseth Saint Gregory Nazianzen) they renewed those professions and protestatiōs, which they made in their christening. Let vs doe the like (my deare Philoiheus) disposing our selues most willinglie, and employinge our
time

time seriously therin . And hauing chosen a fitt time, according to the aduice of thy ghostly father, retiring thy selfe into thy spirituall and reall solitude, or wilderness of deuotion, make two or three of these enswewing meditations, after the order and methode, which I haue sett downe vnto thee in the second parte.

Considerations vpon the benefite which God doth vnto vs, by callinge vs to his seruice, according to the protestation mentioned before.

CHAPTER II.

RVnne ouer the poincts of thy protestation. The first is, to reiect and cast away, detest, and desie for euer all kinde of mortall sinne. The second, to haue dedicated, and consecrated thy soule, thy hart, and thy body, with all that thou hast, to the loue and seruice of God: The third, that if it should happen vnto thee to fall into some naughtie action, that thou wilt

wilt procure immediatly to rise againe by Gods grace. Are not these goodlie, worthie, reasonable, and noble resolutions? Weigh well in thy soule, how conformable to the rule of reason this thy protestation is, how iust, and how much to be desired, that thou shouldst fulfill & accomplish euery point of it.

2. Consider to whome thou hast made this protestation: euen to God him selfe. Yf according to reason our word giuen to a man, doe straightly oblige and binde vs, how much more our word and promise giuen and passed to almightie God? *Ab Lord (saie Dauid) it is to thee that my hart hath pronounced this good word, and I will not forget it.*

3. Consider in whose presence thou madest this protestation, & thou shalt finde, that it was in sight of the whole courte of heauen. The holie Virgin blessed Saint Ioseph, thy good Angell Saint Lewis, all this blessed company beheld thee, and sighed with sighes of

ioy and contentment at thy wordes, and looked vpon thee with eyes of vnspeakeable loue, when thy hart prostrated at the feete of our Sauour, consecrated it selfe wholly to his seruice. They made a peculiar feast & triumphe that day of thy entrie into Gods seruice, and they wil now make commemoration of that ioyfull feast, if with a deuout hart and good courage, thou renewest thy resolutions.

4. Consider by what meanes thou wast brought to make this protestatiō, and to offer vp these great resolutions. Ha my Philotheus, how amiable and and fauourable did God shew him selfe vnto thee at that time? Tell me, wast thou not then drawne vnto it, by the sweet inspiration of the holy Ghost? The cordes wherewith God drewe thy litle barke vnto this secure hauen, were they not all of loue and charitie? How deerlie and daintelie did he allure and intice thee with his sacred Sacraments, with holy lecture,
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& deuout prayer? Ah Philotheus, thou wast a sleepe, and God watched ouer thee, and had care of thy soule, & had thoughts of peace, and meditations of loue concerning thee.

5. Consider at what time God drew thee thus happelie vnto him by these holie purposes. It was in the flower of thine age. Ah what a felicitie is it to learne quicklie, that which we cannot know but ouer late. Saint Augustin hauing been called to God at thirtie yeares of his age, cried out: O *auncient beautie, how is it, that I know thee so late? Alas I saw thee before, but I did not consider thee till now.* And thou maist well say. O ancient sweetnes, why did not I tast thee sooner? And yet alas, thou deseruedst it not at that time in which it was giuen thee: therefore acknowledging the great bountie and grace of God, for callinge thee to him in thy youthe, say vnto him with Dauid: *Thou hast lightened me, o God and touched me from my youth, and I will for euer pro-*

nounce thy mercie. But if this thy vocation was in thy older daies, O then, Philotheus, how inestimable a benefit was it, after thou hadst in such sort abused the yeares of thy life past, that God of his goodnes should call thee before thy death, and stay the current of thy miserie, euen at that time, in which if it had beene continewed, thou hadst beene miserable for euer and euer!

6. Consider the effects which this vocation hath wrought in thee, and I suppose thou shalt finde change and alteration enough in thy soule, comparing that which now thou art, with that which thou hast beene. Dost thou not account it a singular felicitie, to know how to talke familiarlie with God by prayer? to haue an enflamed affection and burning desire of the loue of God? to haue appeased, and pacified many a troublesome passion, which before did vexe, and torment thee? to haue auoided many sinnes and scruples

of conscience? And in a word to haue so often frequented the holy Communion (more then thou wouldest once haue done) so vniting thy selfe to this soueraigne well spring of euer during graces? Ah, these be great inestimable fauours. We must waigh and ponder them with the waightes of the sanctuarie: it is Gods right hand that hath done all this. *The right hand of God (saith Dauid) hath done powerfully, his right hand hath extolled me: I will not die, but liue, and will make knowne with hart, word, and deed, the wonders of his goodnes.*

7. After al these considerations, which as thou seeest may plentifullie furnish thee with holie and feruent affections, thou must simplie conclude with thackes geuing, and pray affectionatly for thy good progresse in virtue. And so retire from praier with great humilitie and confidence in God; refusing the enforcinge of the resolutions, till after the second point of this exercise.

The

*The Examination of our soule touching
her Proffiting in deuotion.*

CHAPTER III.

1. **T**He second point of this exercise, is somewhat longe, and therefore to practise it, it is not requisite to performe it all at once, but at diuers times: as to take that which concerneth thy misdemeanour towards God for once, that which apperteineth to thy selfe for another time, that which toucheth thy neighbour for another, and the examininge of thy passions for another. Neither is it requisite of necessitie, to doe it all vpon thy knees, but onely the begininge and endinge, which comprehendeth the affections. The other points of the examination, thou maist performe profitably walkinge, or sitting, or best of all in bed, if thou canst so remaine without drowfines, or well awake: but thou must wel haue read them before. Yet it is necessarie to make an ende

of all this second point in three daies, and two nights, at the farthest: taking each day & night some hower or season accordinge as thou best maiest, for if it should be done at times far distant one from another, it would loose his force, and would worke but verie weake and kay-clod impressions and resolutions.

2. After euerie point of the examination, note carefully in what thou findest thy selfe amended, and in what thou art defectiue, and what principal errors or abuses thou hast committeth, that so thou maist declare thy selfe the better to take good counsell, and resolution, to comfort thy minde. And although in these daies of examination, it be not necessarie to retire thy selfe totallie from companie and conuersation, yet thou must be somewhat more retired then ordinarie, and principallie towards the euening, that thou maist go to bed earlie, and take the rest of bodie and repose of minde, which

which is necessarie for these exercises. And in the day time, thou must vse very frequent aspirations to God, to our Ladie, to the Angells, to all the celestiaall Hierusalem: And all this must be done with a louinge hart towards God and desirous of perfection. So beginne then this examination well and happellie.

3. First place thy selfe in the presēce of God.

4. Inuoke the ayde of the holie Ghost, demaund of him light & cleernes, to see, and know well, with S. Augustin, who cried out before God in humble spirit: *O Lord let me know thee, and let me know my selfe*: and S. Francis, who sweetly asked God saying. *Who art thou, and who am I?* Protest that thou doest not purpose to marke & note thy aduancement & progresse in pietie and virtue, to reioyce therefore in thy selfe, but to reioice in God, nor to glorifie thy self, but to glorifie God, and to giue him thancks for it. Protest

likewise, that if thou findest that thou hast not profited nor gone forward at all in deuotion, nay though thou hast recoyled and gone backward, yet for all that thou wilt not leese thy courage, nor become any whit the colder in thy good purposes, through faintnes of hart; but that rather thou wilt more stirre vp thy courage, and animate thy selfe to goe more cheerfully forward in the iourney of deuotion happely enterprized, and that thou wilt the more profoundlie humble thy selfe, and amend thy defaults by the assistance of Gods grace.

5. This done, consider leasurely and quietly how thou hast behaued thy selfe euen till that present hower, towarde thy neighbour, and towarde thy selfe.

*An Examination of the estate of our soule
to wordes God.*

CHAPTER IV.

1. **H**OW is thy hart affected toward mortall sinne? hast thou a firme reso-

resolution neuer to cōmitt any, whatsoever should happen vnto thee therefore? Hath this resolution and ful purpose, endured continually in thy soule, since thy last protestation vnto this time? In this resolution consisteth the foundation of spirituall life.

2. How findest thou thy hart affected towards the commandements of God? Doest thou find them delightful, sweet, acceptable? Ah my deere child, he that hath his mouth in tast, and a good stomak, loueth wholsome meats, and reiecteth the contrarie.

3. How doth thy hart beare it selfe towards veniall sinnes? we cannot keepe our selues so pure, but we shall commit some now and then: but is there any, to which thou hast any especial inclination? or (which were worse) is there any kinde of veniall sinne, to which thou bearest a peculiar affection and delight?

4. How is thy hart affected towards spirituall exercises? doest thou loue

them, and esteeme them? doe they not trouble thee? art thou not out of content and tast with them? To which of them doest thou finde thy selfe most inclined? To heare the word of God, to reade it, to talke of it, to meditate it, to aspire daylie to God, to goe often to Confession, to receaue spirituall instructions, to prepare thy selfe duly to the holy Communion, to Communicate frequently, to bridle thy affectiōs: in these and such like acts and exercises, what is there contrarie or repugning to thy minde? And if thou finde any such holy exercise, to which this hart of thine hath lesse inclination then it should, examine the cause from whence that disgust ariseth.

5. How doth thy hart remaine affected towards God him selfe? Taketh it pleasure in the remembrāce of God? feeleth it not a sweet delight in calling him to minde? Ah sayd Dauid, *I haue thought vpon God, and taken delight therein.* Doest thou finde a certaine prōptnes,

nes, redinesse, and facilitie in thy hart to loue God, and a particular sauour in tastinge this loue? Thy hart, doth it not recreate it selfe to thinke vpon the immensitie, bountie, and maruelous sweetnes of almightie God? If thou chaunce to thinke vpon God admidst thy worldly affaires, and vanities, doth this thought make place, and winne home, and seaze vpon thy hart? Doeth it seeme to thee, that in such cases thy hart takes Gods part, and turnes to his side, and as it were goes before him, to lead him reuerently into the chamber of thy hart? for there are many soules of this mettall in the world.

6. A louing wife, when her husband comes home frō some farre iourney, so soone as she perceaueth any signe of his returne, or heareth his voice, what busines so euer she hath in hand, though she be constrained by some forcible consideration to stay herselfe, yet her hart cannot be held from looking for her husband, but abando-

neth all other cogitations, to thincke vpon his ioyfull returne. Soules that loue God, doe the verie same; how-soeuer they be employed, when the remembrance of God presenteth it selfe vnto them, they neglect al thinges else, for ioye that their beloued is returned vnto them, and this is a very good signe.

7. How is thy hart affected towards Iesus Christ, God and man? Takest thou pleasure in thinckinge on his life and death? The Bees delight in their delicious honnie: Waspes and Beetles, in ill fauoured saouours: so holy foules haue all their contentment, placed in our sweet redeemer Iesus Christ, with an exceeding tendernes of ardent loue to him: but such as be vaine, and wicked, plant their affections altogether vpon vnprofitable vanities.

8. How is thy hart affected towards our blessed Ladie, thy good Angell, the Saints of heauen? Dost thou loue, honour and reuerence them? hast thou
a spe-

a speciall trust in their intercession, a respect and worship to their images, delight in their liues: takest thou pleasure to heare them praised?

9. Concerninge thy tongue. How speakest thou of God? is it a delight vnto thee to talke and discourse in his honour, accordinge to thy condition and abilitie? Doest thou loue to sing hymnes to his praile and glorie?

10. Cōcerning workes. Thinck whether thou haue a true harty desire of the outward glorie of God, and to doe sumwhat for his honour and worship: for such as loue God, doe, according to Dauid, loue the ornament of his house.

11. Consider whether thou hast left any affection, or renoūced any delight, or forsooke any thing for Gods cause; for it is a great signe of true loue, for his sake whom we loue, to deprive our selues of any thing. What then hast thou in at this time (since this protestation) forsaken for the loue of God?

An Examination of our estate touching
our selues.

CHAPTER V.

1. **H**ow doest thou loue thy selfe, louest thou thy selfe ouermuch for the vanities of this world? For yf it be so, thou wilt desire to dwell alwayes in the world, with an extraordinarie care to establishe thy selfe here vpon earth. But yf thou loue thy selfe for heauens sake, then wilt thou desire (at least wise thou wilt easilie consent) to depart from hence at the time and hower, that it shall please our Lord to call thee.

2. Doest thou keepe due order in the loue of thy selfe? for there is nothing that marreth vs, but onely the inordinate loue of our selues. As for well ordered loue, it requires that we loue the soule better then the bodie; that we take more paines to get virtues, then any thing els; that we make more account of heauenly glorie, then

of base and transitorie honour. A well ordered hart, will more often say in it selfe. *What will the Angels say yf I thinck, or doe such a thinge? then, what will men say?*

3. What loue bearest thou to thy soule? art thou vnwilling and loath to helpe it when it is spirituallie distempered and diseased? alas thou owest this care and attendance vnto it, to helpe it thy selfe, and procure it to be holpen by other, when passions doe torment it: and to set aside all other cares, when thy soule stands in need of thy care.

4. How dost thou esteeme of thy selfe before the eyes of God almightie? to be nothing at all, doubtlesse. But it is noe great humilitie in a flie, to thinck her selfe nothing in regard of a mountaine; or for a droppe of water, to esteeme it selfe nothing in cōparison of the maine sea: nor for a sparkle of fire, to hold it selfe nothing in respecte of the sunne: It is humilitie indeed, not to preferre

preferre our selues before others, nor to affect, or desire to be esteemed of, & well liked by others: How doest thou feele thy selfe, affected in this point?

5. Touching thy tongue: doest thou not bragge and vaunt of thy selfe one way or other? doest thou not flatter thy selfe, when thou speakest of thine owne selfe?

6. For works and actions. Doest thou vse to take any pleasure or pastime, contrarie to thy bodilie or spirituall health? I meane vaine pleasure, vnprofitable recreations, ouer watching, too much disorderlye labour, and such like?

*An Examination of the estate of our soules
towards our neighbour.*

CHAPTER VI.

1. **T**He loue between husband and wife, ought to be sweete, quiete, earnest, and constant, and grounded principallie vpon the ordinance of God, who commandeth, it

to be so. And the selfe same is to be vnderstood, of loue between parents & their children, between vs and our neighbours, and our frindes, euerie one in his ranck and degree.

2. But to speak in generall. How is thy hart affected towards thy neighbour. Doest thou loue him from thy hart, and for Gods sake? To discern well, whether it be so or no, thou must prepose and represent vnto thy selfe, certaine persons that be troublesome, & intractable, for there it is, and towards such kind of men, where we exercise the virtue of true charitie towards our neighbours, and much more towards such as haue iniured vs, either in worke or in word. Examine well yf thy hart be free from passion in this behalfe, and whether thou feelest not a contradiction within thee, to loue anie bodie.

3. Art thou proane to speake ill of thy neighbour? and especiallie of such as loue thee not? Doest thou any harme

harmed to thy neighbour directly, or indirectly? Though thou haue neuer so little reason or discourse, thou wilt easily find out thy defects in this point.

*An examination of the Affections of
our soule*

CHAPTER VII.

1. **I** Haue handled these points at large, because in the examination of them, consisteth the knowinge of our spirituall aduancement, or progresse which we haue made, for as for examining our sinnes, thats for Confessions, and for such as neuer thinke vpon going forward in pietie and deuotion.

2. Yet neuerthelesse, we must not labour too exactlie and curiously in examining euerie one of these articles or interrogatories: but faire and sofly consideringe with quiet and repose of minde, in what estate our hart hath bene in euerie one of them since our resolution and protestation, and what notable

notable defectes we haue committed therein.

3. But to make a shorter abridgement of all, we may reduce the whole examination to the searche and suruay of our passions: and if it be tedious and troublesome, to consider so exactlie what we haue beene, we may in this manner following examine our selues, how we haue behaued our selues.

In our loue towards God, our neighbour, and our selues.

In hatred toward sinne in our selues, and sinne in others: for we must desire the extirpatiō of the one, & the other.

In desires of riches, honour, estimation, passetimes.

In feare of danger to fall into sinne, and of losse of goods of this world: for we may feare the one and the other too much.

In hope placed more thē needs in the world, in fading creatures: or to litle in God, and godlie thinges.

In sadnes, if it were to excessiue, and
for

for transitorie vanities.

In ioye and gladnes, if ouermuch
and for vnworthie maters.

To conclude in a worde : what affection doth predominate in thy hart? what passion doth most of all possesse it? in what doest thou principallie goe awrie? for by the passions of our soule, we may iudge of our estate, examining them, & as it were feeling and tasting them, one after another. As he that is skillfull on the Lute, by touching the diuerse straines of his instrument, finds which stringe is out of tune, & tunes it by stretching it vpp, or letting it downe : so after we haue as it were touched, and examined the tune of our passions, of the loue, hatred, desire, feare, hope, sadnes, or ioye, that is in our soule, yf we finde them discording frō the tune which we would strike, and from the proportionable harmonie of our soule, which is to be sett to the glorie of God, we may make them accorde, by bringing them

to their due tune and proportion with Gods grace, and by counsell and aduice of our ghostly father.

Affections to be exercised after this examination.

CHAPTER VIII.

After thou hast duely pondered euery point of the examinatioⁿ, and considered at what stay thou art, and to what thou art come: then exercise the affects of thy soule as followeth.

1. Giue God thancks for that amēdment (be it but litle) which thou hast found in thy life, since thy generall resolution last made: and acknowledge that it was his only mercie, that caused it in thee, and for thee.
2. Humble thy selfe reuerently before his maiestie, acknowledging vniuersally, that yf thou haue not much profited in pietie, it hath been through thine owne default, because thou hast not faithfully, courageously, and constant-

stantly answered the inspirations, illustrations, and motions, which he hath often imparted vnto thee in prayer, and by manie other wayes.

3. Promise him sincerely, that thou wilt for euer praise him, for the inestimable fauours bestowed vpon thee, and especially for drawing thee from thy bad inclinations by this present amendment.

4. Demaund pardon of him for thy vnfaithfulnes and desloyaltie, for not corresponding with his inspirations and graces.

5. Offer him vp thy hart, to the end he may be the sole maister and Lord of it.

6. Beseech him to make thee faithfullie accomlishe his will hereafter.

7. Inuoke the Saints of heauen, our B. Ladie, thy good Angell, thy patrō, S. Ioseph, and the rest to whome thou hast an especiall deuotion, to helpe thee with their intercession.

Considerations proper to renewe our good purposes.

CHAPTER IX.

THis examination being made, and diligentlie conferred with some worthie, expert, and skillfull guide, to learne the qualitie of thy faults, and the fit remedies for them: beginne these meditations following, making one of them euery day, and in it spend the ordinarie time which o- ther daies thou appointedst to passe in thy meditation; with the selfe same methold, preparation, and affections which thou hast vsed heretofore, in placing thy selfe first of all in the pre- sence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

The first consideration, of the Excellency of our Soule.

CHAPTER X.

Consider the nobility and excel- lence of thy soule, endewed with

with an vnderſtāding, which knoweth not only all this viſible worlde, but moreouer vnderſtādeth, that there are inuiſible Angels, and a happy Paradife; that there is a ſouueraigne God, vnſpeakeable, moſt good, moſt mighty; that there is an eternitie of immortal Spirits: and withall knoweth the meanes how to liue well in this viſible world, and to aſſociate her ſelfe with the Angels in heauen, and to attaine to the familiaritie and frindſhip of God him ſelfe for euer.

2. Thy ſoule hath alſo a free will, of a moſt noble excellencie, which is able to loue God, and cannot hate him, conſidered in him ſelfe. Loe what an excellent ſoule thou haſt. As no corruptible or ill-fauouring thing can ſtay the litle Bees, but onely flowers are their reſt, only vpon them do they ſettle their flight: ſo thy hart cand find no reſpoſe, but in God alone, no creature elſe can fill or ſatiſfie it. Remember hardlie, and recount with thy ſelfe,

all

all the dearest and greatest entertainements, wherwith thou hast euer occupied thy hart, and iudge in good sadness, whether they were not all full of vnquiet molestations, of restlesse, and stinging thoughtes, importunate cares, with which thy poore hart was most miserably distracted and afflicted.

3. Alas thy hart runneth hastely and headlong, after the creatures of this world, thincking it possible to appease its desires in them: but so soone as thou meetest with them and tastest them, thou art as readie to beginne againe as before: for nothinge is able to content thy hart, God would not permitt that it should finde rest in any place, no more then the Doue that Noah sent out of the Arke, that so it might allwaies earne to returne to God, from whence it came. Ah how admirable is this naturall beautie of thy soule! and why thē doest thou endeuour to withhold her against her will, to serue these fading creatures?

4. Oh my faire and louely soule (maist thou say) thou canst vnderstand and loue God him selfe, and wherefore doest thou entertaine thy selfe in thinges inferiour to God? thou mayest if thou wilt, pretend eternitie, wherefore doest thou hunt after moments? This was one of the chiefeſt complaines of the prodigall childe, that whereas he might haue feasted deliciously at his fathers table, he was forced through his owne willfullneſſe, to feede at the troughs of his ſwine. O my ſoule, thou art capable of God himſelfe: woe be to thee, if thou reſt contented with any thing leſſe then God.

5. Lift vp thy ſoule earneſtly with this conſideration: ſhew her that ſhe is immortall, and heire of eternitie, and therefore that ſhe direct her courſe and courage therto.

*The second consideration of the excellency
of Virtues.*

CHAPTER XI.

1. **C** Onsider that only virtue and deuotion, can makethy soule to rest content in this world. O what excellent beautie is in them! make a cōparison betwixt the louely virtues, and the hideous vices that be contrary vnto them: what sweetnes is there in patience, cōpared to reuenge? in meeknes, in respect of anger and frowardnes? in humilitie, in regard of pride and ambition? In liberalitie, compared to couetousnesse and nigardize? in charitie, compared with enuie? in sobrietie, in respect of intemperancy? Virtues haue this excellencie, that they fill the soule with an incomparable sweetnes and delight, after she hath practized them: wheras vices leaue the soule exceedinglie weered, tired, and molested. And why endeouour we not then to obtaine these pleasures that haue no

gall nor bitternes mingled with them?

2. He that hath but a few vices, is not content with the delights which they bring him: & he that hath many, is malcontent with the cumber of the. He that hath but a few virtues, hath a great deale of content in them: and the more his contentment is, the more his virtues increase.

3. O deuout life howe louely art thou, how honorable, how delectable! thou dost diminish tribulations, and augmentest consolatiō: without thee, euē good is euill, honnie-pleasures, are full of bitter vnquietnes, peace it selfe is warre, trouble, and contradiction. Ah, he that would be acquainted familiarlie with thee, must stil say with the Samaritan, *O Lord giue me some of this Water to drinke*: an aspiration much frequented by the holie mother Teresa, and S. Catherin of Genua, although vpon other occasions.

The

*The third consideration of the Examples
of Sainctes.*

CHAPTER XII.

1. **C**onsider the examples of the
saincts of all sorts and orders:
what is it that they haue not done and
suffered, to loue God, and be wholie
deuoted and addicted to his seruice?
Looke vpon the inuincible martyrs
in their constant resolutions, what tor-
ments haue they not suffered for the
maintenance and performance of their
holie purposes? But aboue all, those
faire & flourishing ladies whiter then
lillies in puritie, more blushing the ro-
ses in charitie, some at twelue, others
at thirteen, fifteene, twentie five, and
twentie yeares of age: consider how they
endured a thousand sorts of martyr-
doms, rather then to renounce their
sacred resolutions, not onely in profes-
sion of faith, but also in exercise of
deuotion and pietie: some choosung to
die rather then to lose their virginie:

others rather thē they would leaue off, serue the tormēted prisoners, comfort the afflicted, burie the dead, and such like holy workes of Gods seruice. O good Lord what constancie hath that fraile sexe shewed in these occasions!

2. Consider so manie holie confessours, with what valour and magnanimitie did they contemne the world? How immoueable and vnconquered were they in their resolutions? nothing in this vniuersall world could make them forgoe thē: they embraced their purposes of sanctitie without exceptions or reseruations, and went forward with thē, without any tediousnesse or faintnes. Good God, what excellent thinges doth S. Austin write of his holie mother Monica? with what courage did she follow her entreprize of seruing God, in her marriage, and in her widow-hood? And Saint Hierom, what rare constancie doth he point out in his deuout Paula, amidst so great varieties of combrous occurrences.

3. And

3. And what is there that we may not do, hauing such excellent paternes to follow? They were fraile mortal men, as we are; they did al for the same God, by the same virtues: why should not we doe the like in our estate and condition, and according to our vocation, for the accomplishment of our good purpose and holie protestation?

The fourth consideration: of the Loue that Iesus-Christ beareth vnto vs.

CHAPTER XIII.

1. **C** Onsider the vnspeakeable loue, wherwith Iesus Christ our Lord suffered so much in this world, and especiallie in the garden of mount Oliuet, and the bitter place of mount Caluarie. All that loue of his, was for thy sake: by so manie pangs and torments, he obtained of God the Father, good purposes and holy resolutions for thee: by the same afflictions did he more ouer, purchase all thinges els necessarie for thy soule, to mainteine,

nourish, strengthen, and bring to full growthe and perfection, all thy resolutions. O holy resolution, how precious and noblie borne art thou, being daughter to such a mother, as is the passion of our Sauour! O how carefullie should my soule cherishe thee, since thou hast been so deere vnto my Sweet Iesus! Alas, O Sauer of my soule, thou diedst vpon the Crosse, to gaine me my virtuous resolutions! ah doe me the fauour, that I also choole rather to die, then to forget or forgoe them.

2. Thou seest then (my Philotheus) it is certaine, that the deere hart of our Lord Iesus, beheld thy hart frō the tree of the crosse, and there (in a manner) fell in loue with it, and for loue of it, obtained for thee all the good that euer thou hadst, or euer shalt haue; and amongst all, these good resolutions. Yea (my deere Philotheus) we may all say with the prophet Ieremie: O my Lord, before my beeing thou beheldest me, and calledst me by my name.

name: for in verie deede, his diuine goodnes in his mercie, and loue, prepared all the generall and particular meanes of our saluation, and consequently all our holie resolutions. Yea without doubt, as a woman, so soone as she is with child prepareth her cradle, linnen, swathing bands, & withall bethincketh of a nurse for her childe, which she hopeth to bring foorth, although it be not yet come into the world: euen so our Lord, hauing his goodnes pregnant, and as it were greate with childe of thee, pretending to bring thee foorth to saluation, and to make thee his daughter and heire, prepared vpon the holie Roode, all that which was necessarie for thee, thy spirituall cradle, thy linnen and swathing bands, thy nurse, & all other meanes necessarie for thy saluation: that is, all the wayes, all the graces, all the fauours, by which he conducteth thy soule, and will bring it at lenght to perfection.

3. Ah my God, how deeply ought we to imprint this in our memorie! Is it possible, that I haue beene loued, & so sweetlye beloued by my Sauour, that euerie steppe of his life, and euen euery steppe that he went to mount Caluarie, swearing and fainting vnder his heauie crosse, euen then he went bethincking him selfe of my good, & of euerie one of these litle occasions, by which he hath drawen me vnto him! And how much then ought we esteeme, how carefully should we employe, all this to our commoditie! Ah how sweete a remembrance is this? This louing hart of my God, thought vpon Philotheus, loued him, procured him a thousand meanes to saluation: as though there had beene no other soule in the world, to take care of; As the sunne, shining vpon one side of the earth, shineth so much there, as yf it gaue no light to anie other place: in the verie same manner, did our Lord take thought and care of all his children

dren, prouiding for each one of vs, as though he had not thought vpon the rest. *He bath loued me* (sayth S. Paul) *and bath giuen himselfe for me*. As yf he had layde: for me onelie, altogether as much as yf he had done nothing for anie els. O Philotheus, this should be engraued in thy soule, to cherrish and nourish thy good resolutions, which haue beene so pretious and deere to the hart bloud of our B. Sauour.

*The fiste consideration, of the eternall
Loue of God toward vs.*

CHAPTER XIV.

I. **C**onsider the eternall Loue which almighty God bare vnto thee: for lōg before our Lord Iesus Christ as man suffered for thee vpon the crosse, his diuine maiesty did forecast thee in his soueraigne goodnes, & loued thee infinitely. But when began he to beare thee his loue? euen when he began to be God. And when began he to be God? sure he neuer began to

be God, for he hath alwaies been God, without beginning and without ending, and so likewise from all eternitie did he loue thee: his loue to thee neuer had beginning, and therefore did he from all eternitie prepare the graces benefits and fauours bestowed vpon thee. So saith he him selfe by his prophet: *I haue loued thee with a perpetuall charitie, therefore haue I drawne thee vnto me, taking pitie of thee.* Amongst other benefits then which he thought vpon from all eternitie to giue thee, needes must thou account thy purposes and resolutions to serue him.

2. And o good God, what excellent, and how deere ought these resolutions to be vnto thee, since God hath fore-thought, premeditated, and forecast them from all eternitie? what should we not suffer, rather then to suffer one onelie iott or tittle of them to be taken away or diminished? All the world together must not make vs forgoe the least of our good purposes: for

for al the world together, is not worth one soule: and a soule is worth nothing, without good resolutions.

Generall affections vpon the precedent pointts, or considerations, With the conclusion of this exercise.

CHAPTER XV.

O Amiable resolutions! you are to me the beautifull tree of life, which my God hath planted with his owne hand, in the midst of my hart, and my redeemer hath watred with his life-droppinge bloud to make it fructifie; rather will I suffer a thousand deaths, then endure that one of you should be hindred. No, neither vanity, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer be able to pull me from my holie designes and purposes.

2. Alas o my Lord, it is thou that hast planted this tree of good resolutions, and from eternitie kept it in the bosome of thy fatherly prouidēce, to

to place it in the garden of my soule: O how manie soules are there, which haue not beene fauoured in so high a degree: and how then shall I be able to humble my selfe profoundly enough vnder thy mercie?

3. O beautifull & holy resolutions? If I keepe charitie, you will saue me eternallie: if you liue still in my soule, my soule will liue in you; liue then for euer o my good resolutions, as you were eternally and for euer in the mercie of my God, liue and remaine eternallie in me, for I will neuer abandon or forsake you.

4. After these affections, thou must particularize, and fore-cast in especiall the meanes necessarie to mainteine these good purposes: and protest to vse the meanes faithfullie, and diligentlie, as are, frequent prayer, often vse of the Sacraments, good workes of mercie, amendment of the faults, which in the second point of this exercise thou shalt haue discovered, cutting off il customs,

and

and following the counsell and ad-
uices, which thy spirituall guide shall
prescribe thee.

5. This done, as yf thou hadst taken
breathe a while, and rested thy selfe
well, protest againe a thousand times,
that thou meanest vnfainedlie to con-
tinue in thy resolutions. And, as yf
thou hadst thy harr, thy soule, and thy
wil in thy handes, dedicate the, conse-
crate them, sacrifice them to God, with
protestation that thou wilt neuer aske
them againe, neuer redemaund them,
but leaue them alwaies entirely in the
hands of his diuine maiestie, to follow
in all things his holy ordenance.

6. Pray vnto God that he would
wholie renewe thee, and blesse this re-
nouation of thy protestation & firme
resolution: that he would fortifie thee
and strengthen thee therein: inuoke
the blessed Virgin, thy Angell, the
Saints, & especiallie those to whome
thou bearest particular deuotion.

7. Being thus moued and inflamed
by

by Gods grace in thy hart, goe to the feete of thy confessor, accule thy selfe of the principall faults committed since thy last generall confession: and receaue the absolution with the selfe same trace and effect with which then thou didst: and pronounce thy protestation before him, seale and signe it: and so goe againe to vnite thy hart (now renewed and reformed) to thy Sauour and Lord, in the holy sacrament of the Eucharist.

*Feeling thoughts to be kept in minde
after this exercise.*

CHAPTER XVI.

1. **T**He day following this re-
novation of thy hart, and some
dayes after, it wilbe profitable to re-
peate oft times in thy hart to thy selfe
and by mouth likewise, those ardent
speeches which S. Paul, Sainte Augu-
stin, S. Catherine of Genua, and other
saints vsed: I am nowe no more mine
owne man: whether I liue or die,

I am my Sauours altogether: I haue no more in me these cold wordes, of me, and mine? my me, is Iesus & my mine, is to be wholly Christs: O world thou art all wayes thy selfe, and I likewise he that haue beene alwayes my selfe, but from hence forth I wil be my selfe no longer. No my soule, we wil be no longer our selues, as we haue been: we will haue another hart, another affection, and the world that hath so often deceaued vs, shall now be deceaued in vs: for not marking our change but by litle, he will thinke vs alwayes to be Esau, and we wil proue Iacob.

2. All these exercises must repose, & settle in our harts, & when we lay aside for the time consideration and meditation, we must enter by litle & by litle, and not all at a clappe into our ordinarie affaires, for feare least the pretious liquour of our good resolutions, distilled so diligently out of these considerations, be not sodainlie ouer-turned, and spilt: it must soke first

first as it were, and sincke well into all the partes of our soule, yet without too much applicatiō of spirit or body.

An answer to two obiections, which may be made against this Introduction.

CHAPTER XVII.

1. **T**HE world may chaunce to tell thee, my Philotheus, that these exercises and aduises are so manie in number, that he that would practize them, had need to applie him selfe to nothing els, but let all other affaires alone. Ah Philotheus, if in deede we did nothing els, we should do well enough, since so we should doe that, which to doe, we were placed in this world. But doest thou not see the deceit? No doubt if all these exercises were to be performed euery day, they would busie vs enough, and take vp most of our time. But it is onely required to practize them euery one in their time and place, as they come in their turne. How many lawes are there

in

in the Digestes, and Code which must be kept and obserued? but all men know and vnderstand that their obseruance is required, according to the occurrences of occasions and actions, not that one should praetize the all euery day. Otherwise, the holy king Dauid, praetized manie more spirituall exercises in a day, amidst his waightie affaires, then I haue heere prescribed. S. Lewes, an admirable king both in peace and in warre, & one that with a wonderfull care, administred iustice, and managed affaires of state, was woōt to hear two masses euery day, to say euen song, and complin with his chaplain, had euerie day a sett time to meditate; & visited hospitalls verie often: euerie wednesday confessed & disciplined him selfe verie oft; heard holy sermons, and vsed spirituall conferences: and for all this, neuer omitted one the least occasiō of the publique weale exeriourly offered, which he did not most diligently put in execution; and his

his Court was more gallant, more frequented, more flourishing, then euer it had been in time of his predecessors. Practize then these exercises cheerfully, as I haue prescribed them, and God wil allott vnto you time, leasure and strength enough to doe your other affaires, though he should make the sūne for that end to stay his course, as he did for his seruant Iosua. We worke enough alwaies, when God workes with vs.

2. The world will say againe, that almost throughout all this booke I presuppose, that my Philotheus, hath receaued of God the giuste of mentall praier, and yet euerie man hath it not: so that, this Introduction wil not serue for euerie bodie. This is true, without all doubt, I presuppose it: and it is true to, that euerie man hath not the giuste of mentall prayer, but is likewise true, that almost euerie man may obtaine that pretious giuste, euen the most rude and vnlearned, so that they haue

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haue good spirituall maisters and guides, and that they them selues would vouchsafe to take as much paines in the searche of it, as in it selfe it requires. And if it there be any, that in no sort nor degree hath this pretious giift (which I thincke can happen but verie seldome) a luge conductour and maister, will easilie supplie that want, by making them to read, or heare read, these meditations, and considerations, with good heed and attention.

Three principall aduices for this Introduction.

CHAPTER XVIII.

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THe first day of euerie month repeate and renew the protestation set downe in the first part at the end of the meditations: and protest at all times to haue a will and purpose to keepe euery point of it, saying with Dauid: No my God, neuer Will I forget thy iustification, for in them thou hast giuen mee life. And when thou findst

findst any spirituall battail in thy soule, take in hand the selfe same protestation, and prostrate in spirit with all humilitie, prouounce it all from thy hart, and thou shalt finde great ease in thy conflict.

2. Professe to all the world, that thou desirest to be deuout, be not ashamed of that holy desire and profession. I say, make profession of a true desire of deuotion, and not, make profession of deuotion: blush not to vse those common and ordinarie actions, which helpe vs to obtaine the loue of God: aduow & admit hardily, that thou doest thy endeouour to meditate, and that thou hadst rather dye then sinne mortally. That thou wilt by Gods grace, frequent the sacraments, and follow the counsells of thy ghostly father (though for good considerations it be not expedient to name him.) For this franck and free confession of Gods seruice, that we are with a speciall affection consecrated

ted and addicted to his loue, is most acceptable to the diuine maiestie, who by no meanes alloweth his seruants, to be ashamed of his crosse. Besides, this open profession, cuts off manie a summon, many an inticement, which the world would make to the contrarie: and bids vs to stand vpon our reputation, in the constant poursuite of deuotion. The philosophers, openly professed them selues to be philosophers, that so men might permitt them to liue Philosophicallie: and we must make our selues knowne to be louers of deuotion and holy exercises, that men may lett vs liue deuoutly. Yf any man tell thee, that one may liue deuoutly without the practize of these exercises and aduices, denie it him not, but answere him louingly, that thy weaknes is so great, that thou standest in much more neede of helpe, then other men doe.

3. Last of all, I coniure and entreat thee, my deere Philotheus, by all that
which

which is holie in heauen and earth, by the Baptisme which thou hast receaued, by the sweet milke of mercie which thou hast sucked frō the breasts of our Lord Iesus, by the most louing hart, in which thou placest al thy hope and confidence, to continue & perseuer in this happie enterprize of spirituall life. Our dayes runne on a pace, death is hard at our gate; *The trompett soundeth theretreat* (sayth Saint Gregorie Nazianzen) *lett euerie man be readie, for the iudge is at hand.* S. Symphorians mother, leing him ledd to martyrdom, cried after him: my sonne, remember euerlasting life, looke vp to heauen, and thincke vpon him that raignes there, a short end, will quickly end the course of this life: I say the same to thee (my Philotheus) looke vp to heauen, and leaue it not for this base earth; thincke vpon hell, and cast not thy selfe into that dreadfull gulfe for moments of pleasures; remember Iesus Christ, denie him not for the world

worlde:and though the labour of a deuout life, seeme hard vnto thee, sing merilie with Saint Frauncis:

*Since heauen is for my paines assignd,
Paines are sweet passetimes to my mind.*

Liue for euer sweet Iesus, to whom with the Father, and holy Ghost, be all honour and glorie, now and alway, and for euer and euer. Amen.

FINIS.



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A TABLE OF THE CHAPTERS.

THE FIRST PART
OF THE INTRODVCTION:
Contayning aduices and exercises
requisite for the conduct of a soule
from her very first desire of a deuout
life, vntill she be brought to a full
resolution to embrace it stedfastly
in all her actions.

WHat a Deuoute Life is ,
Chap. 1.
The property and excellency
of Deuotion, chap. 2.
That deuotion is an instru-
ment and an ornament, besitting all voca-
tions and professions, chap. 3.
The necessitie of a guide to enter and go for-
ward in exercises of deuotion, chap. 4.
That the beginning of a deuoute life, must be
taken from the purgation of the soule,
chap. 5.

A Table

Of the first Purgation: which is, from mortall sinnes, chap. 6.

The second Purgation : which is from the affections of sinne, chap 7.

Of the meanes of applying this second Purgation, chap. 8.

The 1. Meditation, of our Creation, chap. 9.

The second Meditation , of the end , for the which we were created, chap. 10.

The third Meditation, of the Benefits of God, chap. 11.

The fourth Meditation: of sinne, chap. 12.

The fiftie Meditation: of Death, chap. 13.

The sixt Meditation of Iudgement, chap. 14.

The seuenth: Meditation of Hell, chap. 15.

The eight Meditation: of Paradice, chap. 16.

The ninth Meditation, by way of election or choise of Paradise, chap. 17.

The tenth Meditation, by way of election and choice which the soule maketh of the deuout life, chap 18.

How to make a general Confession, chap. 19.

An authentick protestation , seruing to engraue in thy soule a firme resolution to serue God, and to conclude the actes of Penaunce, chap. 20.

A deuoute manner to receaue absolution, chap. 21.

That we must purifie our selues from the affections , which we haue to veniall sinnes, chap. 22.

A Table

That we ought to purifie our selues from affection and delight of vnprofitable and dangerous thinges, chap. 23.

That we must purge our selues, from bad inclinations, chap. 24.

T H E S E C O N D P A R T O F
this Introduction : Containing diuers aduices for the lifting vp of the soule to God by prayer, and by vse of the Sacraments.

OF the necessity of prayer, Chap. 1.

A breef method of meditation : And first of the presence of God , which is the first point of Preparation, chap. 2.

Of Inuocation , the second point of Preparation, chap. 3.

Of the third point of preparation, consistinge in proposing the mistery which we meane to meditate, chap. 4.

Of the considerations and discources of our vnderstanding , which are the second part of meditation, chap. 5.

Of the affects and resolutions of our will , the third part of meditation, chap. 6.

Of the conclusion of the exercise, and spirital poy to be gathered out of it, chap. 7.

Some profitable instructions and aduices for meditation, chap. 8.

Of the drinesse of affection, which often happeneth in meditating, chap. 9.

A mor.

Of the Chapters.

A morning exercise, chap. 10.

An exercise for Euening. And of the examination of our conscience before bed time, chap. 11.

Of the spirituall retiring of the soule, chap. 12.

Of aspirations, iaculatory praiers, and good thoughts, chap. 13.

How we ought to heare the holy Masse, chap. 14.

Of other publique and common exercises, chap. 15.

Of honour and inuocation of the Saints, chap. 16.

How we ought to heare and read Gods holie word, chap. 17.

How to receaue inspirations, chap. 18.

Of holy Confession, chap. 19.

Of frequenting the holy Cōmunion, chap. 20.

How we ought to Communicate, chap. 21.

THE THIRD PART OF
the Introduction: Containing fundrie rules and aduices, concerning the exercise of virtues.

OF the choice which we must make in the exercise of virtue. Chap. 1.

An addition to the former discourse, about choice in the exercise of virtues, chap. 2.

Of Patience, chap. 3.

Of exterior Humilitie, chap. 4.

A Table

- Of humility more internall then the former, chap. 5.
- That humilitie maketh vs loue our owne debasement and abiection, chap. 6.
- How to keepe our good renowne in the practice of humility, chap. 7.
- Of meeknes & gentlenes towards our neighbours, and remedies against anger, chap. 8.
- Of sweetnes and gentlenes towards our selues, chap. 9.
- That we must handle our affaires with diligence, but not with too much eagrenes, and solicitude, chap. 10.
- Of Obedience, chap. 11.
- Of the necessity of Chastity, chap. 12.
- Aduices how to preserve chastity, chap. 13.
- Of pouerty of spirit, to be obserued in riches, chap. 14.
- How to practise true and reall pouerty, remaining notwithstanding really riche, chap. 15.
- How to practise riches of spirit, in reall povertie, chap. 16.
- Of frindship: and first of fond, and fruitlesse frindship, chap. 17.
- Of loue, and loue toyes, chap. 18.
- Of true frindship, chap. 19.
- The difference betwixt true and vaine frindship, chap. 20.
- Aduices and remedies against naughty frindships, chap. 21.
- Other aduices of the same subiect, of fond amities

Of the Chapters.

mities, chap. 22.

Of the exercises of exteriour mortification,
chap. 23.

Of companie, and solitarnesse, chap. 24.

Of decency and hādſomnes in attire, chap. 25.

Of talke. And first how to speake of God,
chap. 26.

Of courtesie in talke, and due respect of per-
sons, chap. 27.

Of rash iudgement, chap. 28.

Of flaunder and back biting, chap. 29.

Other aduices and instructions to be obserued
in talke, chap. 30.

Of honest and commendable pastimes and re-
creations, chap. 31.

Of dauncing & some other pastetimes which
are lawfull, but dangerous withal, chap. 32.

The times to sport and dance, chap. 33.

To be faithfull and constant in great and smale
occasions, chap. 34.

That we must keepe our soule iust and reaso-
nable in all her actions, chap. 35.

Of desires, chap. 36.

Aduertisements for those which are married,
chap. 37.

Of the honestie and chastitie of the marriage
bed, chap. 38.

Instructions for widdowes, chap. 39.

A word or two to Virgins, chap. 40.

THE

A Table

THE FOVRTH PART OF THE

Introduction: Containing necessarie instructions, against those tentations which are most ordinarily incident, to those that endeavour to liue spiritually.

That we must not regard the scoffes and mocking taunts of the children of this world, Chap. 1.

That we must haue continually a good and manfull courage, chap. 2.

The nature of tentations, and the difference between feeling them, and consenting to them, chap. 3.

Two fitt examples of the foresayd matter, chap 4.

An encouragement to the soule vexed with temptation, chap. 5.

How tentation and delectation may be sinne, chap 6.

Remedies against great and vehement tentations, chap. 7.

That we must diligently resist, euen the least tentations that are, chap 8.

Remedies against these lesser temptations, chap 9.

How to strengthen our hart against temptations, chap 10

Of vnquietnes of mind, chap. 11.

Of sadnesse, chap 12.

Of the Chapters.

Of spirituall and sensible consolations, and how one must behaue him selfe in them, chap. 13.

Of drinesse and barrenesse in our spirituall exercises, chap. 14.

The former discourse is explained and confirmed by a notable example, chap. 15.

THE FIFTH PART OF THE
Introduction: Containing exercises and instructions to renew the soule, and confirme deuotion.

THAT we renew euery yeare our good purposes by the exercises following.
Chap. 1.

Considerations vpon the benefits which God doth vnto vs, by callinge vs to his seruice according to the protestation mentioned before, chap. 2.

The examination of our soule touching her profiting in deuotion, chap. 3.

An examination of the estate of our soule towards God, chap. 4.

An examination of our estate touching our selues, chap. 5.

An examination of the estate of our soule towards our neighbour, chap. 6.

An examination of the affections of our soule, chap. 7.

Affections to be exercised after this examination,

A Table

tion, chap. 8.

Consideratiōs proper to renew our good purposes, chap. 9.

The first consideration, of the excellency of our soule, chap. 10.

The second consideration of the excellency of virtues, chap. 11.

The third consideration of the examples of Sainctes, chap. 12.

The fourth consideration: of the loue that Iesus-Christ beareth vnto vs, chap. 13.

The fiftē consideration, of the eternall loue of God toward vs, chap. 14.

Generall affections vpon the precedēt points, and considerations, with the conclusion of this exercise, chap. 15.

Feeling thoughts to be kept in mind after this exercise, chap. 16.

An answer to two obiections, which may be made against this Introduction, chap. 17.

Three principall aduices for this Introduction, chap. 18.

FINIS.

Hæc Introductio ad vitam Deuotam, attentè perlegi, & cum Gallico auctoris scripto contuli : inuenioquæ per omnia fideliter consentire, quæ proindè nihil continet fidei bonisque moribus contrarium, sed magno cum animorû fructu potest Anglis nostris euulgari, sicut eandem cum magno salutis incremento, Galli, Belgæquæ sua lingua scriptam quotidie legunt. 13. Aprilis 1613.

F. LEANDER DE S. MARTIN.
Benedictinus, sacræ Sheologiæ Doctor, & linguæ S. in Academia Duacena Regius Professor.

Huius Censuræ libenter subscripsi, actum 13. Aprilis 1613.

GEORGIUS COLVENERIVS S.
Theologiæ Doctor & Professor, & librorum in Academia Duacena Visitator & Censor.